

Revival in the Sun

JAPAN

And the

New Day Empire

Alan McBride

Revival in the Sun:
Japan and the New Day Empire
By Alan McBride

Book 4: Stories from the 10/40 Window

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*To ALL the lost souls in Japan who need Christ
but have no pastors or evangelists there to teach
them on how to be born again in Christ Jesus!*

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Preface

The sun disc is the ancient symbol for Japan. It figures predominantly in the nation's identity as rising in the East to face the day. For the light of this world to enter Japan, the sun disc must represent to the Japanese the Son of God.

A revival in the sun is a call to newness of life in Christ Jesus to bring about a new day in Japan from a darkness that had descended on it for some time. The Japan of this book has crawled out from under a time and a season of horrendous oppression and subjugation under the brutal yoke of Chinese Maoist occupation. The new China has since withdrawn, leaving a Japan that is collectively trying to get back on his feet from having been knocked flat on his face.

Ergo, Japan needs a new day in which the Japanese are taught how to become born again in Christ and be baptized in Holy Spirit. Then, they need to be inculcated in undergoing spiritual immolation to deaden the flesh and cultivate fruits of the Holy Spirit. In bringing up a

*generation of Japanese spirit filled born again
Christians to form a new day empire of
evangelist missionaries to be sent forth into the
Asian nations all the way back to Jerusalem.*

Prologue

Japan had emerged as an imperialistic empire, following the Sino- and Russo-Japanese wars of the late-19th and early-20th centuries. Those Japanese victories provided the state empire with Formosa (Taiwan) as well as the impetus to invade the Korean Peninsula and annex it as a Japanese colony in 1910.

This was the time of the Meiji in which empire was sought under the empowered emperor as supreme leader over the rising tide of militarism and foreign conquest in Asia. Western reforms, such as an end to feudalism, development of industrialization, establishment of a constitution and a diet, as well as a state education system, a national police force, and an adoption of capitalism. These superficial reforms fashioned Japan into a modern state.

At the turn of the 20th century, the United Kingdom entered into a military alliance with Japan which set the stage for the state empire to become an ally during the First World War. As a result, Imperialist Japan gained the

German Pacific islands under international mandate which were promptly turned into military and naval bases. These prove to be great assets to the state empire during the Second World War when Imperialist Japan was an Axis evil.

This was the rise of the Showa, the militarists who gained power and control of Japan invested those powers in the imperialist emperor. One of the first instances of imperialist military prowess was taken in Manchuria where in 1931 the Japanese military dynamited the railroad near Mukden which resulted in the Manchurian provincial army to launch a counterattack on Japanese forces. The Japanese military aggressively took control of the region in a matter of a few weeks, resulting in the region being renamed Manchukuo, a Japanese state in northeastern China. This aggressive act was condemned by Japan's military ally, Great Britain which resulted in Japan leaving the international community and thus breaking Japan's military alliance with the United Kingdom.

This precipitated further Japanese encroachments into China, such as Shanghai and Inner Mongolia. These aggressive endeavors culminated with the Marco Polo Bridge invasion of China proper. Japanese forces advanced as far south as the Nationalist capital with the siege of Nanking in 1937, infamously known as "the rape of Nanking." A large swath of coastal China came under Japanese control. Japanese forces crushed the best of Chinese provincial and nationalist armies and air forces from south of Manchuria down toward Canton. They effectively cut off China from their Western allies. They then moved into Indochina, surrounded Hong Kong and seized it from British control. They then expanded their reach into Burma and captured Singapore.

Japan became one-third of the Axis Powers alongside Nazi Germany and Fascist Italy to form the Anti-Comintern pact as well as a mutual military alliance. What resulted was Japan forging a neutrality pact with the Soviet Union. These measures set the stage for Japan to strike the United States in Hawaii at Pearl Harbor in 1941. The surprise aerial attack incapacitated

significant elements of the U.S. Pacific Fleet. This gave Japanese naval and aerial forces an advantage to seize the Philippines, the Malay islands, the East Indies, and even the Aleutians (Alaska).

The U.S. naval and aerial forces in the Pacific soon regrouped and began a counteroffensive that gave them a decisive victory at Midway. This victory was a game-changer in the tide of the war in the Pacific in favor of the U.S. Over the course of two years, they retook the Aleutians, the Solomon Islands as well as the Philippines. The fall of Saipan positioned the Pacific Allied forces for a major invasion of the Japanese homeland in Okinawa. Heavy and continuous U.S. aerial bombardment of the Japanese homeland coupled with the retreat of Japanese forces from Southeast Asia and eastern China due to combined Chinese and Soviet attrition. These drove the Japanese into fierce entrenchment of their island homeland.

The Japanese resorted to kamikaze aerial dives as a desperate last-ditch effort to stave off total Allied invasion. However, the US

dropping of the atomic bombs on Hiroshima and Nagasaki crushed any Japanese resistance and forced the Japanese imperial militarists to finally surrender in August and September 1945 respectively. This marked the start of a great transformation of Japan from merely putting on superficial westernization with fierce enforcement of Japanese militarist ideology to being fundamentally transformed into a post-modern state with an Eastern face but with a Western soul.

Under the tutelage of U.S. occupation administered initially by General Douglas MacArthur, the Occupation Authority leveled all forms of Japanese government, society, and culture with Marshall Plan-like reforms that instilled democratic republican liberalism into the Japanese psyche. In exchange for such a transformation was a rapid recovery that was largely accomplished and virtually successful by the end of the occupation in 1952.

What would follow would be two decades of close and amicable relations with the United States that culminated with Japan becoming

one-third of the Trilateral Commission in 1973. This admission sacrosanct the Japanese state in with the Western nations, particularly the United States and the United Kingdom via economic, commercial, and cultural exchange.

These were the times of Japan's "economic miracle" and a shift to export trade because of renewed Japanese industrialization in automotive, electronics, and merchandise. Japan's international trade and industry authority along with the Bank of Japan overextended their asset pricing, precipitating hyper productivity, inflating the currency and over extending credit to the point of excess.

By the late-1980's, a gigantic asset price bubble ballooned to the point of bust. The fallout from such a bubble between 1990 and 1992 finally burst earlier that latter year. This whole economic fallout precipitated two decades of stagnation known as the "lost score." The Japanese style of management hampered any successful recovery and has since proved to be their greatest stumbling block to full recovery.

To make matters worse, the great Tohoku earthquake and subsequent tsunami in **2011** caused the Fukushima Daiichi nuclear disaster which shut down the reactors and precipitated a hazardous meltdown (the likes of which hearken back to the Chernobyl nuclear meltdown of **1986** in the then Soviet Union). Such troubles bring the Japanese to this biblical truism: they cannot live by bread alone but by every word that proceeds from the Lord.

The Post-World War II Constitution of Japan grants full religious freedom in the island nation yet the majority of Japanese are secular and nominally Shinto, some of which are syncretic with Buddhism. Christians of any stripe make up less than **2%** of the total population. Another biblical truism that rings true for Japan is that the harvest is great, but the workers are few, pray to the Lord of the harvest for more workers!

The spoils of great economic success along with an economic downward spiral has brought on societal decadence, inculcated by Western, especially American "morals" and

"values" (social engineering), such as pornography and "family planning." Such vices have resulted in the Japanese not being given into marriage and thus not having children (as they had in previous pre-World War II generations). Such secular despair and societal disposition is the backdrop of a weak and stunted Japan which predisposed the Japanese to a foreign invasion from an old enemy, seeking revenge and restitution from past transgressions.

The Maoist Chinese People's Liberation Army sent brigades of North Korean mercenaries into Japan with a fierce vengeance, ransacking and brutally oppressing the Japanese. The PLA gave the North Korean assault forces EMP cover along with naval transport and aerial support, striking Japanese self-defense maritime and aerial forces, taking them out with precision accuracy. The North Korean mercenaries were trained by the PLA and equipped with PLA rifles and support weapons in which they were able to successfully secure vital ports and military bases.

The North Korean invasion force took over and locked down the entire island nation

within a matter of a month. Over the course of three months, the North Korean assault forces were rotated out and replaced with PLA battalions that had taken over the capital and established a Maoist military junta that ruled the island nation with an ironclad fist.

What followed was a time and season of Chinese occupation and reconstruction of the Japanese nation. Over time, the shogun spirit began to emerge in the hearts and minds of the remaining Japanese men. They formed secret bands of warriors, who practice the martial arts of jujitsu and ninjutsu, centered on the religious practices of Zen Buddhism. They proved to be formidable ninjas that would stealthily strike and routinely take out PLA patrols, demoralizing and decimating the Chinese ranks.

Such resistance became commonplace everywhere the Chinese, the Russians, and their Allies conquered. They would overextend themselves to the point of getting bogged down in one quagmire after another. They finally had to retreat to their respective homelands where they faced internal dissensions and uprisings that

reformed their home regimes. This new arrangement and alignment of nations will set the stage for a final world war that will end with the return of Jesus Christ. Remember Jesus said that He will be with His disciples even unto the end of the age!

An Outline of Future World Wars

1. First World War (WW1)
 - 1.1. The Back to the Jerusalem Movement
 - 1.1.1. Legacy of Hudson Taylor
 - 1.1.2. The first Jesus Family
2. Second World War (WW2)
 - 2.1. Northwest Spiritual Movement
 - 2.2. Mark Ma and the Back to Jerusalem Evangelistic Band
 - 2.3. Simon Zhou
3. Cold War (WW3)
 - 3.1. Brother Yun, "the Heavenly Man"
 - 3.2. Underground House Church Movement
 - 3.3. The Kim Cult and Juche-Stalinism in North Korea
 - 3.3.1. Josef Stalin, Soviet Union, phony "Kim Il Sung" war hero, real name Kim Sung Joo
 - 3.3.2. The evil ideology of Juche as god worship of the Kims
 - 3.3.3. The "million men" military

- 3.3.4. The death camps
- 3.3.5. The cult of personality picking winners and losers
- 4. War on Terror (WW4)
 - 4.1. Prospect of a free China ("The Happy Day")
 - 4.1.1. Future of a free China as a broken open Alabaster Box
 - 4.1.2. Chinese Christians to worship Jesus Christ freely and share the Gospel openly from within and from without their borders (TSPM v. BTJ)
 - 4.2. Prospect of a liberated North Korea
 - 4.2.1. Cannot have a free unified Korea without a free China
 - 4.2.1.1. A potential war of liberation for North Korea
 - 4.3. Role of Japan, Philippines, Taiwan, and South Korea in East Asia
 - 4.3.1. China playing North Korea off against Japan for direct control of the North Korea as a colonized enclave, strip mining of rare earth minerals and direct control of

satellites orbiting over North
America

4.3.2. Japan backed up by the United
States and the United Kingdom
(Trilateral Commission) to
surgically strike Pyongyang and
take out the Kim cult?

4.4. Reprieve in the United States
squandered?

4.4.1. The United States as a morally
bankrupt nation heading for godly
judgment, punishment, and
discipline

4.4.1.1. The prophecies of
Zechariah 5 as examples: the
flying scroll and the woman
in the barrel (godly judgment
on Western nations and
afterwards the technocracy
being removed to its place of
origin)

4.4.1.2. China and Russia, their
deep sea navies, coordinated
EMP attacks, resulting in a
takeover of the United States,

Japan, Australia, New Zealand and Taiwan by the Chinese; and Alaska, Canada, and Europe by the Russians (South Korea and the Philippines as Chinese protectorates)

4.5. Solution: 2 Chronicles 7:14; and an example, the Book of Jonah

5. Fifth World War (WW5)

5.1. Potential of divine judgment and discipline on the West (NATO, EU v. Shanghai Cooperation Organization)

5.2. The alliances of NATO, EU versus the Shanghai Cooperation Organization

5.2.1. China hoping that NATO is goaded into a war with Russia so as to launch a covert EMP attack on the United States and for Russia to do the same over Europe so as to take over those areas of the world for control and dominance

5.3. God's purpose: to punish, discipline, and bring judgment on the Western

- nations for a time and season so as to
humble His people in those nations
AND to sift the wheat from the chaff
- 5.3.1. A culmination of resistance will
force the captors to retreat
- 5.4. What of Israel during this time and
season of judgment?
- 5.4.1. Psalm 83 war?
- 5.4.2. Destruction of Damascus? (Isa.
17)
- 5.4.3. Turkey and Iran spar over
control of Assyria
- 5.5. What of India during this time and
season of judgment?
- 5.5.1. Russia to protect India from
Pakistan and China
- 5.6. What of Latin America and Africa
during this time and season of
judgment?
- 5.6.1. Infighting, civil wars,
colonialization of African holdings
by China
- 5.7. Prospect of Christian revival in the West
and Asia?

5.7.1. This retreat may result in
Christian revival breaking out in
the Western nations, calling the
people who remain back to Jesus
Christ

5.8. True nature and future of the
technocracy (Western secular v Islamic
national socialist):

5.8.1. The technocracy is real and is a
real threat but may be uprooted
from the West and removed to its
place(s) of origin (Germany and
Turkey) where its true nature will
be revealed: that of national
Socialist (Nazi) and Islamic
religious ideologies: eugenics,
genocide, and the spirit of
antichrist (denial of the Father and
the Son)

6. Sixth World War (WW6)

6.1. The mark of the beasts may be the
Remphan star and the "bismallah"
("there is no god but Allah and
Mohammed is his messenger" AND
Allah is one)

6.2. The clash of nations in the last days just before the end of the age

6.2.1. A realignment of nations: a

German Confederation (much like a revived Holy Roman Empire becoming a German-EU) and a Turkish Confederation (much like a revived Ottoman Empire) will align themselves against Western and Asian nations (a new type of NATO)

6.2.2. The Assyrian arises out of one of the four parts of Assyria and forges a military alliance with the beasts of Nazi German Europe and Islamic Ottoman Turkey

6.2.3. Based on prophecies in Micah and Daniel: the Seven Shepherds and Eight Princely Men raised up by God to defeat the Assyrian AND the Antichrist being challenged by the "strongest fortresses"; as well as the ships from Kittim and Tarshish (a 15-Nation Coalition of Western and

Asian nations) (Ezek. 26:3; Dan.
11:30, 38-39)

6.3. The Revelation of Jesus Christ (the
Apocalypse) being allegory and the
need for it to be interpreted by the
prophets NOT by eisegesis (eisegesis v.
exegesis)

7. Return of Jesus Christ; Conclusion: How
awesome is God Almighty that Israel will be
surrounded by her enemies but her enemies
will be surrounded by God's nations!

7.1. The Lord's judgment on the whole
Earth (Isa. 24)

Tokyo International

The sun is high in the morning sky as the flight of the missionary families land at Tokyo International Airport by mid-Tuesday morning. The four of them sit in their coach seats napping with Deborah and Phoebe and their babies sleeping peacefully cradled in pouch carriers strapped to them. The Nippon Airways flight touches down smoothly onto the tarmac as the four of them had nodded off but now awake as the plane is taxing into the gate for them to disembark.

They are met in the unloading area by gentlemen from the prime minister's office to greet them upon their arrival inside the airport. "Good," the prime minister's chief of staff exclaims as he examines the new arrivals in their causal clothes. "You're not in uniform!" He is there with his aide, both gentlemen dressed in sharp three-piece business suits along with an assistant, a lady secretary in a pristine business dress outfit.

They introduce themselves to one another, Mr. Daichi Moto, the chief of staff; Mr. Hiroshi Yamazaki, the chief's aide; and Ms. Akemi Kawaguchi, the chief's secretary. They all bow to one another in a formal solemn greeting. "Come, let us escort you through immigration and customs," he says. "We'll brief you over brunch." They are waved through alternate checkpoints, as they are escorted out into the lobby arena of the airport. Once they are through secured doors, they enter into Japan via Tokyo.

They understand some Japanese and wonder to themselves why he said about them not being in uniform? A government issued stretch car is parked near the security entrance to the airport where they with their carry-ons are assisted by airport staff with the loading of their luggage in the trunk. The seven of them plus the two babies get into the back seats facing one another in the stretch car. The driver is instructed to take them to a nearby hotel where the missionary families can check-in.

"We'll wait for you in the lobby," Mr. Moto says, as a car pulled alongside the entrance to the luxury hotel. They all get out and escort the missionary families into the lobby of the hotel. The bellhops unload the luggage from the trunk and bring it inside with them. The missionary families check-in, turn, and smile at their hosts.

The three officials stand watching the missionary families take the elevator bellhops and luggage up to their room. They are escorted by the bellhops to their two adjacent rooms. After James and Mark tip the bellhops, they unpack their belongings and put their clothes away in their dressers. Deborah and Phoebe lay their babies on the beds of their respective rooms to check and change their cloth diapers with fresh ones.

They all finally adjourn to a single room to discuss their plans. They set around a coffee table in a kitchen nook with Deborah and Phoebe breastfeeding their babies in their arms. "We'll go with our three friends to this meeting they have arranged for us," James says. "You

stay here with our sons," Mark adds. "We'll be back later." Deborah and Phoebe are relieved. They would much rather stay with their baby sons and rest from their flight.

James and Mark get dressed in business suits they have that tend to match the style of their hosts. They go down in to the lobby and meet with their three hosts there. They are impressed by their attire; and they go out to the car waiting for them.

As they go in the car to the headquarters of the nationalist military government, James asks in broken Japanese, "Just curious, why you asked about our 'uniforms'?" Mr. Moto sits in the middle between his two colleagues and leans forward slightly and counter asks, "How well do you know Japanese?" James replies in broken Japanese, "Not very well! We know Chinese and Korean fluently." Mr. Moto then replies in Korean, "As you may be made aware our once illustrious nation was temporarily tarnished by your countrymen for a time. So, there are still sensitivities of our people to be considered. In inviting you all as emissaries to our country, we

have identified you all as Korean. The official inquiry before our government is that you all are a family of Korean emissaries invited to our country from our allies in the Philippines to address our assembly before the National Resistance Party in our Diet."

James and Mark looked to one another with some concern. So, Mark feels the need to clarify, "Well, as I hope you all are aware China is no longer Maoist. What was done during the previous war was not of our doing but by those we fiercely opposed in Christ Jesus. We are thankful for the Lord's intervention in transforming China from her Maoist transgressions into a happy China!"

The other two in the car understand some Korean, but Mr. Moto knows Korean fluently and promptly replies, "We are well aware of the new face of China but what the Maoists did to us is still fresh in the memories of our people." James and Mark hold their peace, realizing they have walked into a very sensitive situation. Mr. Moto senses their apprehension, so he quickly adds, "Our ministry realizes that China

has turned a new leaf and you all are most welcomed here. But, I'd advise that you all maintain your new Korean identity while you are here."

They understand and accept their disposition in Japan. They drive through a Tokyo that is still largely intact from its days before the previous war. They pull up to a military checkpoint before entering into the Ministry of War. They follow the three officials from the car to a security checkpoint and through security doors into the stately government building.

They check-in at a security station and are issued security badges before proceeding through a scanner station down a corridor to a conference room. They go in before a roundtable of officials with ministers from both ministries of state and war, including the prime minister, war minister, and foreign minister. Those three are seated at the head of the table with the prime minister in their midst of a dozen high-level officials. They all stand up and bow towards their guests, the missionaries in turn bow before them.

Names of the officials are engraved on placards designating each official at the table.

They are then invited by the prime minister to have their seats facing them at the opposite end of the table. Glasses of water are there on the table for each one to partake; they are half-empty but to the missionaries they are half-full. The prime minister begins his briefing, "I am Ichirou Maki, prime minister of the Nationalist Republic of Japan. This is my minister of war, Gorou Ishikawa and my minister of foreign affairs, Hiroko Fujioka. You have already met my three emissaries. Please introduce yourselves."

The two missionary men look to Mr. Moto who gives them a nod of approval for them to proceed. James stands up and introduces himself as "James Tai" before bowing once again before them and taking his seat. Mark follows suit and introduces himself as "Mark Xu," bowing, and then taking his seat. James adds, "We are Christian missionaries, who were recently in the Philippines, but we come to you by way of Korea." James worded his introduction

in such a way that he and Mark are able to save face but not lie.

The prime minister then begins again, "Precisely! We invited you here because of your work in Korea and the Philippines. As you may know, our nation underwent a reign of terror that was perpetrated by the Maoists and their Juche-Stalinist mercenaries for long enough to have left a lasting impression upon the soul of our people. We are now a people who have been humiliated by our enemies. They went so far as to not only abolish the imperial court but assassinate our last emperor and systematically execute all of our imperial relatives so that the empire could never be reestablished. Their allies, the Russians did the same to the British Crown in England. They did these acts of retribution for past evils they felt we had done to them. Now in the aftermath of such a tumultuous time of horror, our people in the cities have reverted back to their old Western vices but our people in the countryside are now a new breed of people who are half-Chinese half-Japanese because of the Maoist program of interbreeding among the wives and maidens of farmers and vinedressers.

We are a people without a spirit and without a soul. There are a few among us who want to go back to the ancient ways of finding spiritual solace. But, we realize that in this day and age they have abandoned us. Now, we look to your God to resurrect us as a people. We commission you to bring about spiritual revival among our people in our nation."

James and Mark are deeply honored and astounded by this commission and admission. They pause for a moment to digest all of what has been bestowed upon them. "Yes!" James announces. Mark then adds, "Lord willing, yes!" The two of them stand up, as does the others around the table. They then lead the others in prayer. The missionaries praise and thank God for the opportunity to preach the Gospel and impart Holy Spirit to the people of Japan. They lift up and pray all these things in Jesus' name.

After the meeting is dismissed by the prime minister, the chief of staff takes the two missionaries aside along with his two assistants. They discuss the next steps in their mission together. "Friday morning, you will address the

National Diet before the parties of National Resistance, Shinto Resurgence, and Ancestral Militant. All three are ideologically strong but the National Resistance is the majority party. This will be your time to lay out your plan to bring about spiritual revival in our nation." They nod in agreement, as Mr. Moto instructs, "Ms. Kawaguchi will escort you back to your hotel where you will prepare your address."

She leads them out of the conference room, down the hall, and has them check-out at the security station desk. They go through the security checkpoint on out in front of the entrance. The car is there waiting for them, as they get into the back seats. The missionary men take to the backseat while their matron takes to the backseat facing them.

She smiles politely as she inquires in Korean, "Gentlemen, how are you enjoying your stay in Japan?" They smile politely and reply, "Very well." She then curiously asks, "I see your wives have newborns. How old are they now?" James replies, "My son is 13 weeks old." Then

Mark adds, "Mine is 10 weeks old." She is delighted to hear of their children.

When they arrive at the hotel, the missionary men invite the lady secretary up to their room to have brunch with their wives and sons. She delightfully nods her head, yes, and she instructs the driver in Japanese to take a break. They get out of the car and go up to their shared rooms. She is reintroduced to their wives and gets to hold their sons in her arms. She sits with them cradled in both of her arms on the sofa.

They sit around a serving table in the middle of the living room where they sit on floor cushions. Deborah and Phoebe graciously take their sons from Akemi and place them in little bassinets off to the sides of where their mothers sit. Akemi is invited by the mothers to sit with them around the table. James and Mark take their seats, as Phoebe serves them green tea.

Akemi waits for them all to be seated, as Deborah serves a brunch of donburi bowls of unadon, oyakodon, a ramen bowl, and okonomiyaki. They all are finally seated and hold out hands for prayer. "Will you pray with us?"

Deborah asks. Akemi politely takes hold of their hands and replies, "It's okay."

James lifts up a prayer of thanksgiving for the scrumptious meal. They open their eyes, lift their heads, and begin to eat. "You like eel?!" Akemi humorously asks. "Is that what that is?!" Mark exclaims as he takes a bite of it and chews on it. "It's tender and delicious!" He surprisingly says. They chuckle; and Akemi adds, "Unadon is a traditional Japanese donburi!" Phoebe delightfully exclaims, "This pancake omelet is delicious too!"

James looks to Akemi and curiously asks, "Are you a Christian, Akemi?" She politely nods her head, no. "I don't believe in any god," she adds. "Would you like to know about our Lord and Savior Jesus Christ?" She pauses for a moment between a sip of tea and replies incredulously, "I'll wait for you to introduce this Jesus before our assembly."

They smile politely to one another and talk about other things like how nice the amenities are of the hotel; how sweet the apples are in Fuji; and how fresh the green leaves are of

the tea orchards. Their conversations are light and easy. After an hour has passed, she politely dismisses herself to resume her duties elsewhere.

James resolves to fast and pray for what the Lord will have him to say before the assembly of Japanese dignitaries. Over the course of the next two days, they settle in to Tokyo Japanese luxury hotel life: rest and relaxation. In the meantime, James sequestered himself into the adjoining bedroom where he seeks Scripture and prayer before the Lord for an inspirational message for this assembly at this hour.

Friday morning arrives and the missionary families ready themselves to leave and go for their address before the National Diet. The mothers have their babies strapped to their bodies and all four of them have on their Korean military clergy uniforms. They are met in the lobby by Akemi, who is surprised but impressed with how they are dressed. She escorts them to a waiting car right outside the hotel.

They are taken to the stately assembly hall of the National Diet. They pull in to a

security checkpoint that allows them to proceed onward to the front of the assembly hall. They pull alongside the grand entrance where Mr. Yamazaki is waiting for them. They are ushered into the great assembly hall where the national diet dignitaries are seated according to their party affiliation.

The missionary families are seated up in the front row behind the platform with the speaker's podium there before them. They are seated alongside the prime minister and his chief of staff, who curiously look-on upon their uniforms. Mr. Maki takes to the podium where everyone stands and bows towards him. He brings the assembly to order as everyone is seated. He commences the meeting and introduces his speaker, Mr. James Tai, a Christian missionary from Korea. He directs attention over to where they are seated and mentions each one of his party. Once he has done all the necessary parliamentary preliminaries, he calls forth the speaker to deliver his address.

James gets up with his Bible, turns to the prime minister, and bows to him before taking to the podium. He opens up his World English Bible to the Book of Lamentations. Being filled with Holy Spirit, James miraculously begins to speak in perfect Japanese.

"Greetings distinguished ladies and gentlemen of the national diet. I am here before you to deliver a message from my Lord, Jesus Christ. It is with a heavy heart the message that I must deliver to you this day. However, it is for this time that such a message needs to be delivered to you all. For you all to understand why the terrible calamities befell you and your nation from your enemies. And how you may be reconciled with our Lord and be blessed by Him from this day forward. 'In reading out of the Book of Lamentations, I have an adaptation for Japan. For the message that was for God's people in the days of the Prophet Jeremiah are now for you and your nation today. The same could be said of America, Britain, Canada, or any other Western nation that God has had to deal harshly with in the former times and seasons of judgment, punishment, and discipline on His

people as well as on the people of these nations!’ “How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they are become her enemies. Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits. The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness.”

(Lam. 1:1-4). ‘Japan now sits lonely! An island nation once full of people! She has become a widow, once great among the nations! She, a princess among the Western nations, became a slave! She weeps bitterly in the night; her tears upon her cheeks. Among all her lovers, she has no one to comfort her. All her friends have dealt treacherously with her. They have become her

enemies. Japan has gone into captivity because of her failure to heed the knocking of Jesus Christ on her heart. She dwells among the nations. She finds no rest. All her persecutors overtook her within the straits. The roads to Tokyo mourn, because no one comes to the solemn assembly. All her gates are desolate. Her priests sigh. Her virgins are afflicted. She herself is in bitterness.'

Tears begin to fill the watery eyes of some in the assembly. The dignitaries on the platform behind James are enthralled by his mastery of their language. Even those who are not inclined to receive such a message are listening intently as are their peers.

"Her adversaries are the chief, her enemies prosper; for the LORD hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy. And from the daughter of Zion all her beauty is departed: her princes are become like harts that find no pasture, and they are gone without strength before the pursuer. Jerusalem remembered in the days of her affliction and of

her miseries all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, and did mock at her sabbaths." (Lam. 1:5-7). 'Japan's adversaries have become the head. Her enemies prosper! For the Lord God Almighty afflicted her for the multitude of her transgressions. Her young children have gone into captivity before the adversary. All majesty has departed from the daughter of Japan. Her princes have become like deer that find no pasture. They have gone without strength before the pursuer. Tokyo remembers the days of her affliction, of her miseries; and all her pleasant things that were from the days of old. When her people fell into the hand of the adversary; no one helped her. The adversaries saw her; and they mocked her desolations.' Tears burst into crying among those who had tears in their eyes. Even those who were dried-eyed are cut-to-the-quick and tears begin to fill their eyes. Some among the National Resistance Party begin to get up and gripped their hands on the seats in front of them sobbing while some others fall to their knees and cry.

James continues with a grave emotion in his voice, "Jerusalem hath grievously sinned; therefore she is removed: all that honoured her despise her, because they have seen her nakedness: yea, she sigheth, and turneth backward. Her filthiness is in her skirts; she remembereth not her last end; therefore she came down wonderfully: she had no comforter. O LORD, behold my affliction: for the enemy hath magnified himself. The adversary hath spread out his hand upon all her pleasant things: for she hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation. All her people sigh, they seek bread; they have given their pleasant things for meat to relieve the soul: see, O LORD, and consider; for I am become vile. Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted me in the day of his fierce anger." (Lam. 1:8-12). 'Japan has grievously sinned! She has become unclean. All who honored her; despise her because they saw her nakedness. She sighs and turns backward.

Her filthiness was in her skirts. She didn't remember her latter end. Therefore she has come down astoundingly. She has no comforter. 'See, dear Jesus, my affliction; for the enemy has magnified himself.' The adversary has spread out his hand on all her pleasant things. She has seen the nations enter into her sanctuary for which they were forbidden to enter into her assembly. All her people sigh. They seek rice. They have given their pleasant things for food to refresh their soul. 'Look, dear Jesus, and see; for I have become despised. Is it nothing to you, all you who pass by? Look, and see if there is any sorrow like my sorrow, which is brought on me, with which the Lord God Almighty has afflicted me in the day of his fierce anger.' James pauses and falls silent for a moment. A few among the Shinto devotees and militarists get up and go to the corners of the hall and hide their faces in the doors and walls. The dignitaries on the platform are becoming uneasy. Even a few among them are crying. Tears are streaming down the cheeks of Akemi herself. James looks to his family and they nod encouragingly for him to continue. "From above hath he sent fire into my bones,

and it prevaieth against them: he hath spread a net for my feet, he hath turned me back: he hath made me desolate and faint all the day. The yoke of my transgressions is bound by his hand: they are wreathed, and come up upon my neck: he hath made my strength to fall, the Lord hath delivered me into their hands, from whom I am not able to rise up. The Lord hath trodden under foot all my mighty men in the midst of me: he hath called an assembly against me to crush my young men: the Lord hath trodden the virgin, the daughter of Judah, as in a winepress. For these things I weep; mine eye, mine eye runneth down with water, because the comforter that should relieve my soul is far from me: my children are desolate, because the enemy prevailed. Zion spreadeth forth her hands, and there is none to comfort her: the LORD hath commanded concerning Jacob, that his adversaries should be round about him: Jerusalem is as a menstruous woman among them. The LORD is righteous; for I have rebelled against his commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity. I called for my lovers, but they deceived

me: my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls. Behold, O LORD; for I am in distress: my bowels are troubled; mine heart is turned within me; for I have grievously rebelled: abroad the sword bereaveth, at home there is as death." (Lam. 1:13-20). 'The Lord has delivered Japan into their hands, against whom she is not able to stand. The Lord has set at nothing all my mighty men within her. He has called a solemn assembly against her to crush her young men. The Lord has trodden the virgin daughter of Honshu as in a rice mill. For these things I weep! My eye, my eye runs down with water, because the Comforter Who should refresh my soul is far from her. Her children are desolate, because the enemy has prevailed! Honshu-Hokkaido-Shikoku-Kyushu-Ryukyu spreads out her hands. There is no one to comfort her. The Lord God Almighty has commanded concerning Japan, that those who are around her should be her adversaries. Tokyo is among them as an unclean thing. 'The Lord God Almighty is righteous; for I have rebelled against his commandment. Please hear all you

peoples, and see my sorrow. My virgins and my young men have gone into captivity. I called for my lovers, but they deceived me. My priests and my elders gave up the spirit in the city, while they sought food for themselves to refresh their souls. 'Look, dear Jesus; for I am in distress. My heart is troubled. My heart turns over within me, for I have grievously rebelled. Abroad, the sword bereaves. At home, it is like death!' There is now no longer a dry eye in the hall. Even among the most hardened of partisans, the tears stream down their cheeks. Even the men among them are teary-eyed and hide their faces in shame. The prime minister has an ashen face as does his ministers, aides, and secretaries present. "How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger! The Lord hath swallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah; he hath brought them down to the ground: he hath polluted the kingdom and the princes thereof. He hath cut off in his fierce

anger all the horn of Israel: he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, which devoureth round about. He hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all that were pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire. The Lord was as an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation. And he hath violently taken away his tabernacle, as if it were of a garden: he hath destroyed his places of the assembly: the LORD hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest. The Lord hath cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the LORD, as in the day of a solemn feast. The LORD hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a line, he hath not withdrawn his

hand from destroying: therefore he made the rampart and the wall to lament; they languished together. Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes are among the Gentiles: the law is no more; her prophets also find no vision from the LORD. The elders of the daughter of Zion sit upon the ground, and keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground.” (Lam. 2:1-10).

James gives himself over to the Spirit to skip over and enunciate certain salient passages that speak to the people there more personally.

He then continues, ‘How the Lord covered the daughter of Honshu with a cloud of His anger! He has cast the beauty of Japan down from heaven to the earth, and hasn’t remembered his footstool in the day of his anger. The Lord has swallowed up all the dwellings of Yokohama without pity. He has thrown down in his wrath the strongholds of the daughter of Kyoto. He has brought them down to the

ground. He has profaned the kingdom and its princes. He has cut off all the gluttony of Osaka in fierce anger. He has drawn back his right hand from before the enemy. He has burned up Fukushima like a flaming fire, which devours all around. He has multiplied mourning and lamentation in the daughter of Nagoya. In the indignation of his anger, he has despised the king and the priest. He has given the walls of her palaces into the hand of the enemy. He has not withdrawn his hand from destroying; He has made the rampart and wall lament. They languish together. Her gates have sunk into the ground. He has destroyed and broken her bars. Her king and her princes are among the nations where the law is not. Yes, her prophets find no vision from the Lord God Almighty. The elders of the daughter of Nippon sit on the ground. They keep silence. They have cast up dust on their heads. They have clothed themselves with sackcloth. The virgins of Tokyo hang down their heads to the ground.' Akemi bursts into tears and carries herself to a curtain behind the stage to hide her shame. Phoebe's heart is filled with compassion for her new friend. So, she unstraps her baby

from her and gently hands him to Mark for him to care, as she goes to comfort her friend. Phoebe puts her hands on her friend's shoulders and prays over her. "Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings swoon in the streets of the city. They say to their mothers, Where is corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom. What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea: who can heal thee?" (Lam. 2:11-13).

James again continues, "My eyes fail with tears. My heart is troubled. My liver is poured on the earth, because of the destruction of the daughter of my people, because the young children and the infants swoon in the streets of the city. They ask their mothers, 'Where is rice and tea?' When they swoon as the wounded in the streets of the city; their soul is poured out

into their mothers' bosom. What shall I testify to you? What shall I liken to you, daughter of Nippon? What shall I compare to you, that I may comfort you, virgin daughter of Tokyo? For your breach is as big as the sea. Who can heal you?"

Wailing and crying can be heard all over the hall. More and more of these dignitaries hold their heads low. Even some get down on their knees, crying in shame.

"Thy prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment. All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call The perfection of beauty, The joy of the whole earth? All thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, We have swallowed her up: certainly this is the day that we looked for; we have found, we have seen it." (Lam. 2:14-16).

James, with tears streaming down his cheeks, continues, ""Your prophets have seen false and foolish visions for you. They have seen for you false revelations of perseverance. They should have warned you to repent but instead they convinced you that your sin and shame was not so great as to merit judgment, punishment, and discipline from the Lord God Almighty! All your enemies have opened their mouth wide against you. They hiss and gnash their teeth against you!" "The LORD hath done that which he had devised; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused thine enemy to rejoice over thee, he hath set up the horn of thine adversaries. Their heart cried unto the Lord, O wall of the daughter of Zion, let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease. Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord: lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street. Behold, O LORD, and consider

to whom thou hast done this. Shall the women eat their fruit, and children of a span long? shall the priest and the prophet be slain in the sanctuary of the Lord? The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword; thou hast slain them in the day of thine anger; thou hast killed, and not pitied. Thou hast called as in a solemn day my terrors round about, so that in the day of the LORD'S anger none escaped nor remained: those that I have swaddled and brought up hath mine enemy consumed. I am the man that hath seen affliction by the rod of his wrath. He hath led me, and brought me into darkness, but not into light. Surely against me is he turned; he turneth his hand against me all the day. My flesh and my skin hath he made old; he hath broken my bones. He hath builded against me, and compassed me with gall and travail. He hath set me in dark places, as they that be dead of old. He hath hedged me about, that I cannot get out: he hath made my chain heavy. Also when I cry and shout, he shutteth out my prayer. He hath inclosed my ways with hewn stone, he hath made my paths crooked. He was unto me

as a bear lying in wait, and as a lion in secret places. He hath turned aside my ways, and pulled me in pieces: he hath made me desolate. He hath bent his bow, and set me as a mark for the arrow. He hath caused the arrows of his quiver to enter into my reins. I was a derision to all my people; and their song all the day. He hath filled me with bitterness, he hath made me drunken with wormwood. He hath also broken my teeth with gravel stones, he hath covered me with ashes. And thou hast removed my soul far off from peace: I forgot prosperity. And I said, My strength and my hope is perished from the LORD: Remembering mine affliction and my misery, the wormwood and the gall. My soul hath them still in remembrance, and is humbled in me. This I recall to my mind, therefore have I hope." (Lam. 2:17–3:21).

James pauses for a moment and composes himself. The dignitaries on the platform behind him are holding their heads low. Their hearts are aching all over the hall.

James then continues, "'The Lord God Almighty has done that which He planned. He

has fulfilled His word that He commanded in the days of old. He has thrown down; and not pitied. He has caused the enemy to rejoice over you. He has exalted the horn of your adversaries. Arise! Cry out in the night, at the beginning of the watches! Pour out your heart like water before the face of the Lord. Lift up your hands toward him for the life of your young children, who faint for hunger at the head of every street. The youth and the old man lie on the ground in the streets. Your virgins and your young men have fallen by the sword. You have killed them in the day of your anger. You have slaughtered, and not pitied. You have called, as in the day of a solemn assembly, my terrors on every side. There was no one that escaped or remained in the day of the Lord God Almighty's anger. My enemy has consumed those whom I have cared for and brought up. You have removed my soul far away from peace. I forgot prosperity. I said, 'My strength has perished, along with my expectation from the Lord God Almighty.' Remember my affliction and my misery, the wormwood and the bitterness. My soul still remembers them, and is bowed down within me. This I recall to my mind;

therefore I have hope.' "It is of the LORD's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness. The LORD is my portion, saith my soul; therefore will I hope in him. The LORD is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the LORD. It is good for a man that he bear the yoke in his youth. He sitteth alone and keepeth silence, because he hath borne it upon him. He putteth his mouth in the dust; if so be there may be hope. He giveth his cheek to him that smiteth him: he is filled full with reproach. For the Lord will not cast off for ever: But though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly nor grieve the children of men." (Lam. 3:22-39). James gets a renewal of strength of Holy Spirit to continue, 'It is because of dear Jesus' loving kindnesses that you are not consumed, because His compassion doesn't fail. They are new every morning. Great is His faithfulness! 'Jesus Christ is my portion,' says my soul. 'Therefore I will

hope in Him.' The Lord is good to those who wait for Him, to the soul who seeks him. It is good that a man should hope and quietly wait for the salvation of Jesus Christ. For though He causes grief; He will have compassion according to the multitude of His loving kindnesses. For He does not afflict willingly, nor grieve the children of men.' "Wherefore doth a living man complain, a man for the punishment of his sins? Let us search and try our ways, and turn again to the LORD. Let us lift up our heart with our hands unto God in the heavens. We have transgressed and have rebelled: thou hast not pardoned. Thou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied. Thou hast covered thyself with a cloud, that our prayer should not pass through. Thou hast made us as the offscouring and refuse in the midst of the people." (Lam. 3:39-45).

James lifts his head up to the Lord and tearfully continues, "'Why does a living man complain; a man for the punishment of his sins? Let us search and try our ways, and turn again to the Lord God Almighty. Let's lift up our heart with our hands to God in the heavens and

confess, 'We have transgressed and have rebelled!' You have not pardoned. You have covered us with anger and pursued us. You have killed. You have not pitied. You have covered yourself with a cloud, so that no prayer can pass through. You have made us an outcast among the people of the world.' "Mine eye runneth down with rivers of water for the destruction of the daughter of my people. Mine eye trickleth down, and ceaseth not, without any intermission, Till the LORD look down, and behold from heaven. Mine eye affecteth mine heart because of all the daughters of my city. Mine enemies chased me sore, like a bird, without cause. They have cut off my life in the dungeon, and cast a stone upon me. Waters flowed over mine head; then I said, I am cut off. I called upon thy name, O LORD, out of the low dungeon. Thou hast heard my voice: hide not thine ear at my breathing, at my cry. Thou drewest near in the day that I called upon thee: thou saidst, Fear not. O Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life. O LORD, thou hast seen my wrong: judge thou my cause. Thou hast seen all their vengeance and all their

imaginings against me. Thou hast heard their reproach, O LORD, and all their imaginings against me; The lips of those that rose up against me, and their device against me all the day. Behold their sitting down, and their rising up; I am their musick. Render unto them a recompence, O LORD, according to the work of their hands. Give them sorrow of heart, thy curse unto them." (Lam. 3:48-65).

James again lifts his head up to the Lord and tearfully continues, "'My eyes cry for the destruction of the daughter of the Japanese people. My crying doesn't cease until the Lord looks down, and sees from heaven. You came near in the day that I called on you. You said, 'Don't be afraid.' Lord! You have pleaded the causes of my soul. You have redeemed my life. Dear Jesus, you have seen my wrong. Judge my cause. You have seen all their vengeance and all their plans against me. You have heard their reproach, Lord, and all their plans against me, the lips of those that rose up against me, and their plots against me all day long. You see their sitting down and their rising up. I am their song. You will pay them back, Lord, according to the

work of their hands.' "The LORD hath accomplished his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof. The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem. For the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her, They have wandered as blind men in the streets, they have polluted themselves with blood, so that men could not touch their garments. They cried unto them, Depart ye; it is unclean; depart, depart, touch not: when they fled away and wandered, they said among the heathen, They shall no more sojourn there. The anger of the LORD hath divided them; he will no more regard them: they respected not the persons of the priests, they favoured not the elders. As for us, our eyes as yet failed for our vain help: in our watching we have watched for a nation that could not save us. They hunt our steps, that we cannot go in our streets: our end is near, our days are fulfilled; for our end is come. Our persecutors are swifter

than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness." (Lam. 4:11-19).

James then turns his attention back to a hall full of anguished-filled dignitaries. As he continues, "'The Lord God Almighty has accomplished His judgment. He has poured out His fierce punishment. He has kindled a fire in the West, which has devoured its foundations. The kings of the earth didn't believe neither did all the inhabitants of the world, that the adversary and the enemy would enter into the gates of the Western nations. It is because of the sins of their prophets and the iniquities of their priests, that have shed the blood of the just in the middle of them. They wander as blind men in the streets. They are polluted with blood, So that men can't touch their garments. Our eyes still fail, looking in vain for our help. In our watching we have watched for a nation that could not save. They hunt our steps, so that we can't go in our streets. Our end is near. Our days are fulfilled, for our end has come. Our pursuers were swifter than the eagles of the sky. They chased us on the mountains. They set an ambush

for us in the wilderness.' "Remember, O LORD, what is come upon us: consider, and behold our reproach. Our inheritance is turned to strangers, our houses to aliens. We are orphans and fatherless, our mothers are as widows. We have drunken our water for money; our wood is sold unto us. Our necks are under persecution: we labour, and have no rest. We have given the hand to the Egyptians, and to the Assyrians, to be satisfied with bread. Our fathers have sinned, and are not; and we have borne their iniquities. Servants have ruled over us: there is none that doth deliver us out of their hand. We gat our bread with the peril of our lives because of the sword of the wilderness. Our skin was black like an oven because of the terrible famine. They ravished the women in Zion, and the maids in the cities of Judah. Princes are hanged up by their hand: the faces of elders were not honoured. They took the young men to grind, and the children fell under the wood. The elders have ceased from the gate, the young men from their musick. The joy of our heart is ceased; our dance is turned into mourning. The crown is fallen from our head: woe unto us, that we have

sinned! For this our heart is faint; for these things our eyes are dim. Because of the mountain of Zion, which is desolate, the foxes walk upon it. Thou, O LORD, remainest for ever; thy throne from generation to generation. Wherefore dost thou forget us for ever, and forsake us so long time? Turn thou us unto thee, O LORD, and we shall be turned; renew our days as of old." (Lam. 5:1-21).

James then passionately concludes, "Lord God Almighty, remember what has come on us. Look, and see our reproach. Our inheritance has been turned over to strangers; our houses to aliens. We are orphans and fatherless. Our mothers are as widows. We have drunken our sake for money. Our rice is sold to us. Our fathers sinned, and are no more. We have borne their iniquities. Servants rule over us. There is no one to deliver us out of their hand. We get our rice at the peril of our lives, because of the sword of the wilderness. They raped the women in Osaka, the virgins in the cities of Japan. Princes were hanged up by their hands. The faces of elders were not honored. The young men toil to the millstones. The children

stumbled under loads of rice. The elders have ceased from the gate, and the young men from their music. The joy of our heart has ceased. Our dance is turned into mourning. The crown has fallen from our head. Woe to us, for we have sinned! For this our heart is faint. For these things our eyes are dim. You, the Lord God Almighty, remain forever. Your throne is from generation to generation. Why do you forget us forever, and forsake us for so long a time? Turn us to yourself, dear Jesus, and we will be turned. Renew our days as of old.'"

All around the hall, men and women alike are either in their seats bowled-over grieving, or on their knees and faces, sobbing. Even others are off crying in the corners, hiding their faces in shame.

James lifts up his hands and calls out, inviting them all to pray with him. Jesus calls out to you today! "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." (Matt.11:28-29).

"Come to the Lord Jesus, all you who are brokenhearted with sin and burden down with shame and guilt. He will forgive you and give you rest. Take His hand for He is gentle and humble. His task is easy and His burden is light. Pray with me! 'Jesus! Dear Jesus! We hear your voice and we open our hearts to invite You in to forgive us our trespasses and to heal us from all unrighteousness! Save us from hell, dear Jesus! Fill us with your Holy Spirit and make us born again. We pray these things in Jesus' name. Amen!'"

The wails and cries of the people turn into harmonious speaking in tongues as the Spirit gives the utterance. Praises are given to the Lord in Chinese, Japanese, and Korean. These tongues could be heard throughout the hall. Akemi had prayed along with James and became born again. She too was speaking in Chinese praises to the Lord, as she and Phoebe embrace one another.

James looks out over the crowds and feels compelled to go out among them. He begins laying hands on their foreheads of those

praying and blesses them. This went on for over three hours before the prime minister composes himself. He finally comes to the podium and promptly dismisses the assembly with the strike of his gavel. However, most of the people remain to praise and pray while only a few go out to leave with joy and jubilation in their hearts.

Remade in Japan

The news of the great outpouring and revival that occurred at the National Diet in the assembly hall reverberated throughout all of Tokyo, as members of the Japanese press were there to witness it. It was even televised unbeknownst to the missionaries who would see it on the television in their hotel rooms.

They were astonished as they watched on the sofa in the living room. They can only imagine the impact that this will make on those Japanese watching this great emotional outpouring and rejoicing in the Lord.

Suddenly, a knock comes at the door. Mark gets up to answer the door and there is Akemi and Hiroshi greeting him with a bow. He opens wide the door and bows to them as they walk in to what they are watching on the television. The three of them on the sofa quickly get up and without bowing simply go and gave each of them a hug. Surprisingly, they do not mind and are welcoming of the warm greeting.

They are invited to have breakfast with them as they are readying themselves for the day. Over soba noodles and green tea, they discuss what took place at the assembly hall and how it was powerful and cathartic to their souls needing salvation in Christ Jesus.

"Come," Akemi invites. "There are brothers and sisters who want to meet with you." They happily agree. They go into their respective bedrooms and get dressed for the day. Hiroshi and Akemi cleanup from their breakfast and wash the dishes of their guests.

They emerge from their bedrooms, dressed in casual tourist clothes. Deborah and Phoebe have their baby sons strapped to them. Akemi comes out to see them all dressed up and inquires, "I never did ask the names of your sons?" Deborah replies, "Timothy Jesus" and Phoebe also replies, "Micah John." She smiles with delight wanting to hold them again but realizes the need for them to leave. Hiroshi and Akemi escorts them down to the lobby and out to the waiting car.

They are whisk away through downtown Tokyo towards the outskirts in the south of the city. Along the way, they look out the windows to a city that had survived years of reconstruction at the hands of her enemies. They see a Japanese Tokyo emerging from the ruins of Maoist makeovers. Shinto temples are being reconstructed from people's halls; and the marching of militarists from ancestry academies that were once PLA barracks. The Japanese are trying to reembrace their cultural roots and reject outright the Maoist impositions.

They take in all of what they see and consider these implications, as they make their way to where Hiroshi and Akemi are taking them. It is to a newly constructed church from an old Maoist statehouse and secret police station that once persecuted and executed numerous underground Japanese house church Christians (which were a very small minority in and of them).

Akemi is admiring their babies and desiring to hold them again. Deborah senses her longing to coddle her baby, so she unstraps her

son from herself and hands him gently to her waiting arms. She gently rocks the baby in her arms, as they pull into the parking lot adjacent to the newly renovated state building.

They get out into the cool misty morning air. They walk to the church doors where two greeters, a young lady and a young man invite them in with a bow. They enter into a sanctuary of two dozen young twentysomething believers of equal masculine and feminine representation.

Their fellow brothers and sisters are gracious and very welcoming of their missionary brothers and sisters. They all bow and embrace one another with hugs and grasping handshakes of welcome and jubilation for the arrival. Their reputation had preceded them because of the great spiritual outpouring in the assembly hall that was nationally televised. They have snacks and freshly brewed tea offered to them. They politely partake of their offerings.

After a time of meeting and greeting one another, drinking tea and eating some rice snacks, they are invited onto the platform up in front of the sanctuary. There before them are

seats for them to sit and a pulpit from which to speak. The two greeters look among their guests for a speaker to come forward and address them. James is lead of Holy Spirit to come forward to the pulpit and speak. The two dozen believers quickly take their seats on floor cushions, as they see James approaching the pulpit.

"Dear brothers and sisters as we consider the death, burial, and resurrection of our Lord and Savior Jesus Christ. Let us have a renewed appreciation and love for His sacrifice for you surely have shared in with His suffering. In my deeper studies of the death and burial of Jesus Christ, you can relate to having experienced death and burial of your nation here on earth during the evil reign of your enemies. Just as Jesus was put to shame on the cross and in His death was presented as a whole burnt offering in Hades before God the Father, as the Apostle Peter testified, so Japan was made to be put to shame and a holocaust to humble and prepare them for such time as this: to be receptive of the Gospel message of Jesus Christ and Him crucified. However, just as Jesus was victoriously raised to newness and everlasting life, emerging

from the grave with the keys of Death and Hades in His hands, so Japan will emerge to a newness of life in Christ Jesus! You are here preserved through those times of troubles and tribulations as a testimony! Just as Jesus was preserved in Hades like He was with the three Hebrew children in the fiery furnace, preaching to the spirits in prison while also setting the captives free that were bound in Paradise or that of Abraham's bosom! So, you are called of the Lord to go and preach to the captives of your nation and set them free in Christ Jesus!"

This excited and enliven those listening to his message. He then went on to recruit from them bands of evangelists to enlist in being discipled and sent out with them to different parts of Japan to preach the Gospel, making disciples, and baptizing them.

There among them are two dozen brothers and sisters in Christ. So, James proposes to form eight groups of four members as the Spirit leads him. He calls forth two brothers and two sisters for each group and

prays over each of them, laying hands on their heads and blessing them.

He then instructs two groups to sit with him; two groups to sit with Mark; two more groups to sit with Deborah; and two other groups to sit with Phoebe. He instructs his missionary team members to teach with their respective groups on their mission lessons. Deborah and Phoebe are breast-feeding their sons but quickly finish up. They then hand off their babies to Hiroshi and Akemi to care and hold while they go and minister.

James is to teach his groups on spiritual mapping of demonic strongholds; Mark to teach his groups on identification repentance of regions and peoples; Deborah to teach her groups on prayer evangelism with truth encounters; and Phoebe to teach her groups on miracles with power encounters, signs and wonders. These will serve as models for evangelistic and missional outreach in the places of Japan where they will minister.

What become of these first meetings are introductions of them to one another, getting

names and getting to know one another. The following groups are broken down as follows (just as is Chinese Christian custom so Japanese Christians adopt the same custom of adopting Christian names):

James

Team 1 Andrew Luke Tabitha Rebecca

Team 2 Thaddeus Nehemiah Lydia Elizabeth

Mark

Team 3 Bartholomew Joshua Anna-Simone
Sarah

Team 4 Thomas Daniel Susanna Leah

Deborah

Team 5 Jude Isaiah Priscilla Dinah

Team 6 Barnabas Caleb Julia Candace

Phoebe

Team 7 Silas Gideon Claudia Judith

Team 8 Stephen Matthias Rachel Miriam

Hiroshi and Akemi observe all these things with wonder and awe. They look down at the babies they are holding, and they are napping peacefully. As the meeting draws to a close, their first meeting together was spiritually uplifting and the fulfilling. James then calls together his missionary brother and sisters; and they lead the group of them in to singing, "Lord, We Lift Your Name on High!"

Look at All the Sin

City People

Three days later, another knock came at the door. This time James answers the door and there were Hiroshi, Akemi, and the two greeters from the church they attended, Stephen and Tabitha. They smile and he smiles as they are invited in where Phoebe is sitting on the sofa, breast-feeding her baby while Deborah is in her respective bedroom, changing her baby's diaper. Mark gets up from the sofa and politely invites them into the adjoining living room.

They sit down around the serving table on their floor cushions while James goes and fetches a hot pot of green tea. He serves them tea and sits with them at the head of the table. They pray together as James leads them. They then get down to the business of their visit.

"We need to show you the city as it really is," Akemi somberly says. "We take you through post-Maoist Tokyo, Yokohama, and

Yokosuka," Hiroshi adds. James and Mark agree to go and James goes to ask of his wife and sister of their guests' request for them to tour the cities of Tokyo.

They ready themselves. Deborah and Phoebe strap their babies to themselves. The three of them come out in to the living room, ready to go as their guests get up to receive them. They hug and embrace one another. They go from their hotel room down to the lobby. They then go out to a waiting church van for them to go on their tour.

They drive from the tourist district of Tokyo down into the seedy districts in the south and west of the city. They travel through the red light district, looking out the windows at the male and female prostitutes, some in drag, waiting on the corners for pickups. They see the burlesque halls, pornography shops, nightclubs all along the strip.

"All the things whether good or bad that were underground during the Maoist strike-hard campaign have now resurfaced to reestablish themselves," Akemi sadly confesses. "All the vices

and immorality that were prevalent in the times before are now out in the open again as they were in times past," Hiroshi adds.

The missionaries take in all of what they see: catcalls for casual sex, advertisements for contraceptives, signs of hating marriage and of avoiding having children. Sad and depressing scenes of sin city people selling themselves to one another for vice and profit. Painted faces and scantily clad effeminate men, women, and even teenagers line the streets, looking for a score, a fix, or a hit. They make note of these places and pray for the people there who are lost in their sins.

They take the expressway further south through the same sordid districts in Yokohama and Yokosuka. All in all, they take in six hours of witnessing scene after scene of wanton prostitution and sodomy in the streets of those cities. They make the loop around Tokyo Bay all way back towards Tokyo. They are saddened and somber by what they saw. They realize how desperate the situation is in Japan.

They break for an afternoon of lunch in Ichikawa. There at an hibachi grill, they discuss what to do. James discusses with them the spiritual warfare strategy, known as "spiritual mapping." He explains how in leading them in prayer over those people and places, he asks the Lord to reveal to him what evil spirits lurk behind, in the hearts and minds of those people. "What the Lord showed me is legions of evil spirits of Sodom and Jezebel that have tightly wrapped themselves around the souls of those they are using and abusing for their pleasures and profits." They are surprised and disturbed by his revelations. He continues, "And their vices grieve the heart of Christ, Who wants to save them from their iniquities. He is calling us: our brothers and sisters to not only pray over these people but to go and preach the Gospel of salvation to them." Stephen and Tabitha eagerly ask, "How do we?" James takes a pause and says stoically, "Later this evening, we will teach you all in group." They accept that as an invitation for another meeting this evening at church.

They adjourn back to Tokyo where they rest at the hotel before evening arrives. Twilight falls on the cityscape as the hotel room starts to darken. Timothy Jesus is heard crying out for his supper as does Micah John. Their cries awaken them all from their naps. They all get up and stir from their rest. The lights go on in the rooms.

Deborah and Phoebe quietly breast-feed their babies. Akemi and Tabitha sit with their sisters on the sofa from where they rub their sleepy eyes. The men come out from where they had napped in the adjoining room. Stephen calls a few of his brothers from his mobile phone. He left messages for him after he had called them earlier. They report that they are ready to meet at the church in an hour. Mark puts tea on for them to drink as they get ready to leave for church.

They sit quietly around the serving table, silently drinking their tea while getting themselves awake. They are still in a daze from what they had taken in earlier from the streets of the cities of Tokyo. They put away their teacups and head out to the church van in the hotel parking lot.

They drive downtown and pull into the church parking lot where other mission team members are arriving for the meeting.

All the team members are there as the team leaders head into the church to have their next meeting on spiritual warfare. Deborah and Phoebe are invited to get up and give their testimonies on what they had seen on their tour of the cities of Tokyo. They report with heavy hearts all the vice and perversity they had witnessed on the streets and seedy districts of the cities around Tokyo Bay. These revelations come as no surprise to their brothers and sisters there who are well aware of the spiritual darkness that has descended on the cities of Tokyo. They went from one evil to another evil.

"We saw kids, boys and girls in drag among them, waiting and offering themselves to passersby," Deborah sadly reports. Phoebe then prophesies over them and over those they saw, "These egregious acts of perversity grieve the heart of Jesus! He calls us to rescue them from their iniquities. He is calling us to pray over these people and to go and preach the Gospel of

salvation to them.” Deborah then follows up by adding, “My husband, James, will teach us in our groups on how to spiritually map this nation and these vice districts. We will take this time to lift up intercessory prayers against these evil spirits that bind these people, and to open the ears, the minds as well as the hearts of those afflicted by these evil spirits.”

They are dismissed to form their groups and rankings, as James takes to the podium to address them all. James opens his Bible and begins to preach on spiritual warfare and spiritual mapping.

“Let us remember that we were once like those in the streets. According to the Apostle Paul, we once walked as they do now. We once belonged to the devil, the prince of the power of the air who works in the children of disobedience! Let us also remember that we do not war against our fellow human beings but we wage war against the principalities, against the powers, against the world’s rulers of the darkness of this age, and against the spiritual forces of wickedness in the heavenly places. These are the

devil, the fallen angels, and the demons that hold rankings of 'princes' and work their evil through the medium of the air around us. When the messenger of God, Gabriel came to the Prophet Daniel, he spoke of the prince of the kingdom of Persia and of the kings of Persia as well as the prince of Greece. These are evil spirits, the principalities and rulers of darkness that oversee the nations and cities of this world. Japan is no different, there is a prince of Nippon that oversees this nation and he has set forth his kingpins to oppress and possess those of disobedience and darkness in the cities. How do we fight against such dark powers among the people in these cities? Let us look to what Jesus proclaimed over us, His disciples that whatever you bind on earth will be bound in heaven; and whatever you release on earth will be released in heaven. So, we bind these principalities, these rulers of darkness and cast them back into outer darkness as well as we release those that were bound by these spiritual forces of wickedness in these diverse places. Look what Messiah Jesus did when He healed a demon possessed man in the land of the Gadarenes. This man roamed

among the cemeteries of his day and cut himself to shed his blood. When Jesus and his disciples came from the boat, this man came to Jesus to provoke Him! So, Jesus called out this legion of unclean spirits and cast them into a herd of pigs! The possessed pigs ran off the bank and drowned in the lake. So, the Apostle Paul came across the demon possessed girl, a fortune teller, who came and provoked Paul. He then turned to her and declared to the unclean spirit, 'I command you in the name of Jesus Christ to come out of her!' It obeyed and left her that very moment. When we go among these people, we will be attacked and provoked! We will call these evil spirits out and cast them into outer darkness! We will lay hands on those we rescue and heal them to call on Messiah Jesus to save them. All Lord willing! In Jesus' name! Amen!"

They are enthralled by these teachings and praise the Lord for these instructions. Mark comes forward and leads them all in intercessory prayer: "Dear Lord Jesus, we praise you and thank you for our brother, who has given us the strategies we need to fight this war in Japan for the souls of those lost in darkness. We pray

against the prince of Nippon and against the kingpins of the cities of Tokyo. We bind them in the name of Jesus Christ and cast them in to outer darkness! We pray for the souls of those trapped and possessed by these evil spirits, that they be released on earth as they are in heaven. We praise You! And thank You Lord, that You are raising us up as workers to go into these harvest fields of the cities of Tokyo and throughout all of Japan to do the same there as we will here. Prepare us Lord and send us into the cities to confront these unclean spirits, cast them out, and rescue those lost souls out of darkness and into the light of Messiah Jesus! In Jesus' name! Amen!"

They praise and bless the Lord! They lift their hands in glory of Messiah Jesus. James and Mark lead them into singing, "Onward Christian Soldiers" before they are dismissed for the night.

What Becomes of the Brokenhearted?

The weekend of their second week in Japan arrives. Their four chaperones: Akemi, Hiroshi, Stephen, and Tabitha, come knocking at their door. They invite them to go out with them to the countryside. They go with them and their babies in the church van south of Tokyo and out west towards Mount Fuji.

They travel through several farming communities on the outskirts of the Kwanto plain. They travel out to the foothills near Lake Kawaguchi. They humorously rename it, "Lake Akemi"! Deborah chuckles, as Akemi grins and blushes. They look out over the lake, overlooking vast swaths of trees stripped from the land.

"The Maoists brought in their lumber companies and began systematically cutting down trees right and left for export," Hiroshi reveals.

"They did not replace the trees," Akemi stoically recalls. "But our government is conducting programs to re-seed and replant the barren lands of stumps. We're even cultivating fruit-bearing trees among these lands for orchards."

They see a group of lake families down by the shore. A twin set of moms and dads with their stair-step sons and daughters. They are there with their boats, bringing in a catch of fish. They approached them and asked if they can join them. They invite them over and they help them to scale and gut a nice haul of fish, at least four bushel baskets full. They then help them tempura, fry the fish and boil the rice.

They soon discover that they know and speak Chinese better than they do Japanese. They also discover that the lake people practice a particular form of folk mysticism, a combination of Shinto, Buddha, Tao, and Confucius (a rural reaction against the once state-imposed brand of atheism). Light faded beams of sunlight can be seen through the cherry blossom trees along the shore where they are cooking from an otherwise shaded area. The air

is cool and crisp with a slight breeze coming off the lake.

The missionaries speak in Chinese to their lake hosts. So, they get to hear stories the families relate times past when Chinese troops stationed garrisons in the area. The men of those garrisons would routinely take Japanese wives as concubines to bear children. Both men of their families tell of how their dads were Maoist Chinese and how their wives are half Chinese and half Japanese, and how they have children who are thoroughly mixed.

They are friendly enough, but there is apprehension in their cadence, stoicism in their looks, and depression upon their faces. They agree to pray with the missionaries over their meals. James, Mark, Deborah, and Phoebe, in their prayers, they get a spiritual understanding and picture of the spiritual forces of wickedness that inhabit those people and places in the countryside. Dark shades of witchcraft are seen lurking in the trees, as the sun goes down towards the western horizon.

The missionaries call the children to themselves and they all sit around the campfire there by the lake. The children range from two teenage boys, a teenage girl, two little girls and two little boys. The first family is named as, Ken Watanabe, Aki, Haruto, Cho, Junko, and Hideki; and the second family is named as Akio Hamasaki, Ami, Kasumi, Katashi, Mei, and Osamu. The parents take a break from their chores and listen in as the missionaries teach them from the Gospels of Jesus Christ on children.

James begins by saying, "Blessed are the peacemakers, for they shall be called children of God. You may be children of your Father who is in heaven. For he makes his sun to rise on the evil and the good, and sends rain on the just and the unjust. Moreover, the field is the world; and the good seed, these are the children of the Kingdom; and the darnel weeds are the children of the evil one. Which do you want to be, children of the Kingdom or children of the evil one?"

The parents and children marvel at his teaching; and they quietly utter, "The kingdom!" This response causes a great rustling in the trees all around the camp. They look about them, but the fire keeps going, and the wind dies down.

Deborah, with Timothy Jesus strapped to her, then shares with them her peace. "Then little children were brought to Jesus, and He lay his hands on them and pray! But, the disciples rebuked them. So Jesus said, 'Allow the little children, and don't forbid them to come to me; for the Kingdom of Heaven belongs to ones like these.' He also said, 'Most certainly I tell you, unless you turn, and become as little children, you will in no way enter into the Kingdom of Heaven!' Who then among you wants to enter into the Kingdom of Heaven?" All of the children there, including the parents nod their heads, yes. The wind picked up again with great gusto and even broke limbs down all the trees. However, the fire remained alive and burning, and they look roundabout.

However, Mark drew their attention back to the Gospel message. "If you then, being evil,

know how to give good gifts to your children, how much more will your Father Who is in heaven give good things to those who ask Him! My little children, we share these things to you so that you may not sin. If anyone sins, we have a Counselor with the Father, Jesus Christ, the righteous. Little children, your sins may be forgiven you for the name of Jesus' sake. So, fathers and mothers, you should know God, Who is from the beginning. Young men and young lady, overcome the evil one. Little children, know the Father. These are the end times, and as you now know the Antichrist is coming, even now many antichrists have arisen. By this we know that it is the final hour."

They listen intently even as the shades lurk around from the trees roundabout, but they stay afar-off because of the light being shone. Still the wind blows gently in from the lake shore and the fire keeps going.

Now Phoebe, with Micah John strapped to her, shares with them more of the Gospel message, "Now, little children, come and remain in Jesus Christ, that when He appears, we may

have boldness, and not be ashamed before Him at His coming. See how great a love the Father has given to us, that we should be called children of God! For this cause the world doesn't know us, because it didn't know him. Beloved, let us show you how we become children of God?! Even though it is not yet revealed what we will be. We know that when Jesus is revealed, we will be like Him; for we will see Him just as he is. Little children, let no one lead you astray. He who does righteousness is righteous, even as the Lord is righteous. In this the children of God are revealed, and the children of the devil. Whoever doesn't do righteousness is not of God, neither is he who doesn't love his brother. My little children, let's not love in word only, or with the tongue only, but in deed and truth. You are of God, little children, and have overcome them; because greater is the Lord, Who is in you than he who is in the world. By this we know that we love the children of God, when we love God and keep His commandments. Little children, keep yourselves from idols! Let us rejoice greatly that we find among you some of your children, walking in truth, even as we have been

commanded by the Father. We have no greater joy than this, to hear about our children walking in truth!"

James asks them about laying hands on them and praying over them to which they gladly receive them. So, the eight missionaries go about, laying hands on the foreheads of the children as well as on the parents, praying over them, and inviting them to believe on Jesus Christ to save them. They invite Jesus in each and every one of them and they become filled with Holy Spirit, Who makes them born again.

James then shares with them the need to repent of idols and evil spirits all around them. So, he calls them to bring forth their idols and cast them into the fire. They obey and take down their shrines and bring forth their idols of Ching, Buddha, and even of their ancestors and cast them into the campfire to burn. The shades disappear and the whole place becomes bright and crisp even in the twilight of the evening. A great peace comes over the place and over the people there. They smile with brightness in their eyes and rejoice in the newfound Lord.

Moreover, the same situation plays out among other farming families and their communities, as the missionaries make their way back towards Tokyo by midnight. What they observe and surmise through prayer and revelation are that these people in the countryside are more Chinese than they are Japanese. They adhere to a spiritualism that is dark and filled with witchcraft. Their families are large with three, four, or even five children apiece. They pray to and worship spirits, unclean spirits that they make catholic-like shrines for and venerate over little gods of their ancestors, the Ching, and Buddha.

Cultivation in the Garden of Holy Spirit

Sunday morning arrives, the Sunday of their second week in Japan. The eight missionaries slept in late into the morning only to be awoken to the cries of the babies. They all get up and stir around the adjoining apartments.

The babies get their attention from their mothers. They are taken from their bassinets, change them, bathe them, and breast-feed them. James and Mark call up for brunch for all of them to have before getting ready for church. Stephen alerts their members via text to when they will all meet with them in the early afternoon after lunchtime.

They all gather around the serving table and have a course of tenshindon, chakadon, okonomiyaki, and ramen along with a round of green tea. Afterwards, they go from there in their

Sunday best and in the church van down to the church.

They gather with the rest of their brethren in the sanctuary. They lift their praises and worship up to the Lord in song before James takes to the pulpit to deliver a teaching on the armor of God.

After James leads them in prayer, he begins his teaching, "The Apostle Paul states in Ephesians **6:14-15** that we as believers have three of six pieces of armor on us already: the belt of truth, the breastplate of righteousness, and the shoes of peace. The belt of truth, holding the other pieces of armor in place, is constantly under attack, so we have to speak the truth in love if we expect to live free in Christ and have meaningful relationships. The breastplate of righteousness is our defense against the accuser of the brethren. When the devil aims his arrows at us, we respond as Paul did, 'Who could bring a charge against God's chosen ones? It is God who justifies,' as in Romans **8:33**. The shoes of peace are our protection against the divisive wiles of the devil when we act as peacemakers

among our brethren, as in Romans 14:19. We as peacemakers bring people together. We encourage fellowship and minister reconciliation among one another. We understand that fellowship and unity in the body of Christ are based on our common faith, as in Matthew 5:9. The other three pieces of armor need to be put on daily: the shield of faith, the helmet of salvation, and the sword of the Spirit, as in Ephesians 6:16-17. For instance, in order for the shield of faith to be effective, we must enlarge our shields! So, the objectives of our faith are God and His Word. The more we diligently read about God in His Word, the more faith we will attain. Consequently, the less we seek, our shields will be smaller and prone to the devil's fiery darts! So, in order for our shields of faith to grow larger and more protective, we need to increase in our knowledge of God and His word, as in Romans 10:17. Moreover, the helmet of salvation enables us to renew our minds with the understanding that even though we struggle with the world, the flesh, and the devil on a daily basis, we can stand firm with the knowledge that our salvation is not based on our

good works, but on the good works of Christ. We are children of God, and nothing can separate us from the love of Christ, as found in Romans **8:35**. Finally, the sword of the Spirit, or the *rhema*, being the Word of God is our only offensive weapon in the armor of God. The Bible as the *rhema* is the proclamation of His Word! The use of which disables the devil's attacks by speaking aloud God's truth to the situation or circumstance."

Some of the brothers and sisters take notes. James steps away from the podium as Deborah comes to the podium with Timothy Jesus strapped to her. She begins delivering her message on excelling in the fruit of Spirit.

"In the epistle to the Galatians, the Apostle Paul exhorts us to 'Stand firm therefore in the liberty by which Christ has made us free, and don't be entangled again with a yoke of bondage.' We are free in Christ to excel in bearing the fruit of the Spirit, such as 'love, joy, peace, patience, kindness, goodness, faith, gentleness, and self-control. Against such things there is no law. Those who belong to

Christ have crucified the flesh with its passions and lusts. If we live by the Spirit, let's also walk by the Spirit. Let's not become conceited, provoking one another, and envying one another.' In order to be even blessed with the gift of Holy Spirit, we must excel in the fruits of Holy Spirit. If there be anyone who claims to have a gift Holy Spirit must exhibit the fruits of Holy Spirit!"

They conclude with prayer. Moreover, they finish with a round of praise and worship songs unto Lord.

Spiritual Immolation

James woke up Wednesday morning and sat in the bed. Deborah sleeps on her side and baby Timothy Jesus sleeps in his bassinet off to the side of their bed. He prays and meditates on the Lord, Who shows him pictures in his mind of Hindus set on fire and Filipinos flanging themselves and being nailed to crosses.

The pictures are disturbing to James and he asks of the Lord as to the meaning of these images. The Lord teaches him that these devotees are trying to do in the physical what can only be done in the spiritual. The deadening of the flesh is spiritual immolation! He shows him in Scripture where Jesus said to the disciples of John the Baptist that His disciples rejoice and make merry because He is with them, that is the Bridegroom is among the wedding party, but that when He is taken away from them, the Bridegroom being taken away from the wedding party, they will then mourn, pray and fast in His

absence. James begins to see what the Lord is teaching that he needs to cultivate times and seasons of praying and fasting unto the Lord to deaden the flesh just as fire and flanging deadens the flesh.

When a disciple is born again he has within him a spiritual baby (the new creation) that needs to be fed and cultivated on the Bread of Life and the Living Water so as to grow into a mature spiritual man. Among the things of God to feed on are knowing and understanding that God is Three Persons in one Godhead and that He rewards those who diligently seek Him. He is reminded of what to pray about going and making disciples, baptizing them in the names of the triune God; and praying for signs that go along with making disciples, such as casting out demons in Christ's name, speaking in new tongues, withstanding anything deadly that will bring harm, and laying hands on the sick for them to be healed. Moreover, prayer to lift up to the Lord of the harvest to send workers into his mission fields!

John the Baptist said of Jesus Christ that He will come to baptize with Holy Spirit and fire! What is brought to James' mind is what the writer of Hebrews expressed when he wrote about the doctrine of baptisms, that of Holy Spirit, water, and fire. In other words, in order to undergo the baptism of fire means to set a disciple on fire through times and seasons of fasting and praying. He is being shown by the Lord that a disciple of Christ in his Christian walk and in his Christian faith must undergo times and seasons of being infilled with Holy Spirit as well as praying and fasting.

The Lord is showing him deep lessons to impart to Japanese Christians, as well as to Christians in general on how to spiritually form and prepare for bearing fruits of the Holy Spirit. As well as how they are receiving and exercising gifts of Holy Spirit, Who dispenses the gifts to the Saints, as He pleases. These fruits and gifts of Holy Spirit are essential for any worker to ascertain before they enter into the Great Commission of cross-cultural evangelism and spiritual warfare in the harvest fields of the entire world.

When evening comes; it is nearly twilight when the missionary families are texted by Brother Stephen to meet down in front of the hotel in an hour for church. They ready themselves and go down to meet with Brother Stephen at the wheel of the church van. He takes them to the church where they assemble with their team groups in the sanctuary. Each one of the four sit at the head of his or her team, as James goes first to present the lessons for the evening.

"Holy Spirit power ministries offer an array of strategic weapons at our disposal in God's spiritual arsenal. Among these are various strategies that are part and parcel of spiritual warfare. We have godly signs and wonders, prophecy, spiritual mapping, national repentance, and prayer evangelism. Spiritual warfare along with spiritual mapping forms one powerful intercessory prayer tactic to use. The idea is to pray over certain areas and regions in order to receive a divine revelation or prophecy concerning who or what in terms of demonic forces are over that territory. Then we as prayer warriors need to pray for those unclean spirits to

be bound by the power of Holy Spirit and be cast from that area and into outer darkness. The next target of prayer is evangelism, that is to pray as the Lord instructed us, for workers to go into the fields for harvest; not only for that but for the hearts of the people group to be open to receiving the Gospel message from those faithful workers, as found in Matthew 9:37. The third and final power ministry is the accompaniment of godly signs and wonders that will enhance the evangelistic witness to people in let's say cities and neighborhoods for healing the sick, casting out demons, and raising the dead. So, we need a plan of application! In setting about putting these strategies into action, there needs to be a plan in place on how to go about implementing them in the mission field. First, there must be a primary objective spelled out as to the focus of this plan of application; and our prime objective is prayer! Prayer is the prime objective in utilizing spiritual warfare strategies due to its power, range, depth, and breath of its scope in reaching where human beings are physically unable. God can do exceedingly above and beyond anything mere mortals can do yet He expects born-again

believers to tap into this powerful resource in order to release the mighty power of Holy Spirit through the prayers of God's saints! Amen!"

Some of the team members are taking careful notes as James takes his seat. Deborah gently hands her baby off to Priscilla in her group, as she gets up and takes to the pulpit to deliver the next section of the lesson.

"As my husband had indicated is the power of prayer in Christ Jesus through Holy Spirit. There are four types of prayers that we can lift up to Lord and use against spiritual enemies of the Cross that we may encounter in the field. We have strategic-level prayers, spiritual mapping intercessory prayers, prophetic prayers, and truth encounter prayers. Strategic-level prayers can be used to canvass parts of Japan, islands, cities, and neighborhoods, with these different types of prayers in order to be used for practical ministry-mission purposes. Spiritual mapping and intercessory prayers in the case of ministry and mission are prayers we use to target a particular region, East Asia, a particular nation, Japan, a particular city, Tokyo,

and a particular neighborhood, Kabukicho. So, prayers are lifted up for the lost souls of this neighborhood to pave the way for our arrival there to begin our ministry. Next, intercessory prayers are lifted up to spiritually map the neighborhood in these people dwell to discover through divine revelation what principalities, rulers, and powers of darkness are afflicting these lost souls! Intercessory prayers will be lifted up for these lost souls to discover and bind the evil spirits that plague them, such as prostitution and sorcery for instance. We then employ prophetic prayers which entail speaking blessings for their hearts being open to receiving the Good News of Jesus Christ and for them to receive Christ as their Lord and Savior, so that they may be taught and disciplined in relationship with Jesus Christ. We also lift up truth encounter prayers that involve praying and speaking God's truth over them, especially for born-again believers already there, that they will be more than conquerors in Christ, and how for the rest, that they will know God's truth and be set free in Christ Jesus, as found in Romans **8:31-39** and John **8:32**. Amen!"

Again more team members take copious notes on these lessons, as Deborah goes and takes her seat, taking back her baby into her arms. Mark then gets up and goes up to take to the podium for teaching on the next section of lesson.

"Let's now focus on steps of attainment! In attaining this objective of lifting up these different types of intercessory prayers, steps must be taken to ensure their implementation. Among them are strategic evangelism, spiritual mapping, miracles, signs, wonders, prophecy, and national repentance. Strategic evangelism begins once we hit the ground, so we pray over a certain city and neighborhood like Tokyo and Kabukicho. So, we engage these prostitutes, these brothel pimps, and their neighbors to share with them and pronounce over them, the *rhema* of the Gospel! We then do spiritual mapping of principalities and powers of darkness, such as spiritually map that particular district, having gotten a feel from the area when we toured it last, as to what demonic activity and/or demons is afflicting those people. We call on the power of Holy Spirit to bind these demons and cast them from

there into outer darkness, as indicated in Matthew 16:19 and 18:18. We are then in a position to be used of Holy Spirit to bless with miracles, signs and wonders! We then show the love of God to these people: by healing their sick, casting out demons from the spiritually oppressed; and if needed, raising anyone from the dead, as in John 14:12. These acts of supernatural wonders and signs of God's power and presence will hopefully bring them closer to wanting to know Him, just as in John 4:36-38. We finally impart prophecy and blessings as a final step that involves speaking blessings over these people, prophesying that they will grow and mature in the Lord and will form small group ministries in their homes. From these small group ministries, they will hopefully invite their neighbors to join in with them for prayer, Bible study, fellowship, and praise and worship of our Lord. Amen!"

As more note-taking is underway, Mark returns to his seat as the head of his group. Phoebe then gently hands her baby off to Claudia, as she gets up and addresses the groups of team members.

"As my husband gave us steps on attaining Holy Spirit power to our intercessory prayers we now give indicators of our success! Certain indicators will attest as to whether our prayer strategies have worked. Among such indicators are Japanese prayed for having undergone witnessing and planting of churches; prayer directed at exposing spiritual strongholds in Japan, and after exposing what is there, ridding areas in the nation of demonic presence and activity; the exercise of miracles as with signs and wonders and power encounters have demonstrated to the Japanese the awesome presence and power of Almighty God; and that use of prophecy and national repentance have caused the whole of Japanese to repent of corporate sin that has held them collectively in spiritual bondage. Let's look at witnessing and planting of churches to go about personally praying for house churches to crop up all over Kabukicho and throughout Tokyo. Once seeds have been planted, then there should be no doubt that in the coming days, weeks, and months numerous house churches will spring up in those areas of planting. This is prayer warfare!

We recruit among you as missionary workers to go with us to evangelize those lost souls in Kabukicho and Tokyo. Our success will be evident that whatever demonic forces or powers of darkness that were once oppressing that area will have been removed. How about power encounters in exercising miracles in missions, delivering those lost souls from spiritual bondage will be evident for all to witness! The healing of those who were once sick and perhaps dying will be made known! Even the raising of the dead will manifestly demonstrate the miraculous power of the Lord God Almighty and will instill in those watching such miracles that the one true God is alive and present with them. What about prophecy and national repentance to direct prayer at exposing and discovering what corporate sin has held or is holding that community in bondage; and have them corporately repent of it openly as a new body of believers. This should take place at a large gathering in their community square public forum. This will remove the devil's legal right to occupy and open the way for spiritual healing of

national sins, as well as the expansion of God's kingdom! Amen!"

Phoebe goes from the podium down to her group where she takes a hold of her baby once again. James then gets up one last time to conclude tonight's lesson.

"What we have presented this evening is a comprehensive counteroffensive to seize and hold enemy territory contested in the harvest fields of the world. The outcome will hopefully liberate those restricted and hostile nations that hold their people groups in spiritual and physical bondage, enabling them to receive the Gospel message. Hopefully more and more of the people in these desperate areas will hear the Gospel and make Jesus Christ their Lord and Savior! Amen!"

He concludes the lesson with intercessory prayers lifted up for Kabukicho and Tokyo. They pray along with him for the lost souls in those places and for the evil spirits to be bounded and removed from there. They sing and praise to the Lord and are filled again with Holy Spirit and holy fire.

Outreach and Rescue on the Tokyo Circuit

Late in the afternoon the following Wednesday, Akemi arrives at the hotel to babysit the babies. They welcome her in and have supper with her. Deborah goes over how to change, bathe, and put them down for a nap. Phoebe shows where the bottles of breast milk are located in the refrigerator and labeled with the names of each baby on them. They give her a thumbnail schedule on what to do when with the babies while they are on mission.

They come out dressed in tourist attire with backpacks of Japanese Bibles and a change of clothes. They bid Akemi God bless. They then go down and meet with the mission teams out front in the church bus (a renovated old school bus). They board the bus along with their team members. They sing praise and worship songs

they know on their way in to the south of the city. The bus meanders through Tokyo traffic, as they make their way into Kabukicho. They park the bus at the north end of the district. They then lift up an intercessory prayer for the lost souls they will encounter. They also lift up an intercessory prayer that binds the spirits of prostitution and sorcery and cast them into outer darkness.

The four missionaries disembark from the bus out onto the sidewalk. The other members of their teams disembark as well. They gather around their missionary leaders by their teams. James instructs Mark and Phoebe to take their teams and work the other side of the street. The mission teams of Deborah and Phoebe are to go first as prayer evangelists, soul winners, and disciple makers. The mission teams of James and Mark are to follow behind as miracle workers, healers, and prophets.

It is after 7pm, as darkness descends on the red light district. The wide sidewalks are stretched out as far as the eye could see with voyeurs, streetwalkers, and fetish seekers.

Flashing neon lights glitter, flicker, and light up the streets and brothels. The teams go about walking the streets and begin encountering drunkards, prostitutes, young men in drag, and drug addicts. Scantly clad teenage girls and boys step out from brightly flashily lit brothel rooms to solicit those around them, especially the drunkards. Some wear brightly dyed wigs, miniskirts, pantyhose, and gross amounts of makeup. Their painted faces flash dark menacing eyes that glare and stare at those they are soliciting, especially at the approaching missionaries.

Whoremongers, two young harlots and a drag slut come out and approach three of Phoebe's team members, Silas, Gideon, and Matthias. They smile menacingly and begin to put their hands around them. These three Christian men put their hands on the foreheads of these three in demonic bondage. "Come out! Beelzebub! Come out! Jezebel! Release these dear ones in the name of Jesus Christ! Go into the abode of darkness where you belong!" Their painted faces contort and their dark eyes transfixed on these missionary men praying over

them. Tears begin streaming down their painted faces and they begin howling and screaming at them. But, these demons are flushing out of them at the power and ministry of the Holy Spirit coming upon them. The three of them fall to their knees crying and wailing at their shame. They kneel down to these kneeled over in shame. They pray over these three and invite them to pray along with them to receive Jesus Christ and be born again. The three whoremongers pray with them and right there, they are filled with Holy Spirit unto their redemption.

On the other side street, three of Deborah's team members, Isaiah, Dinah, and Candace, are encountering a witch and a fortuneteller. They disguise themselves as prostitutes to solicit their "services." These two demonic women began to scream and call out at these approaching missionaries. "These Chinese Christ-followers and their Japanese Christ-workers are servants of the Most High God, who proclaim Christ-salvation to us!" They hiss and mock them to their faces. Isaiah calls out to them, "Apollyon! In the name of Jesus Christ

come out of them!" They quiet their voices and begin to shrink away from them. But, the missionaries approach them and hold out their hands to pray over them. The witch and the fortuneteller fall to their knees with tears streaming down their eyes. The three missionaries kneel to them and put their hands on these women's foreheads and invite them to accept Jesus Christ as their Lord and Savior. They pray with them; invite Jesus into them; Holy Spirit fills them; and they are made born again that very moment.

These types of encounters play out throughout all of Kabukicho. So much so, the police show up in great numbers and in their patrol cars. They observe with great astonishment at the miracles and salvations that are taking place among those in the bondage of vice, evil, and wickedness. Numerous souls are saved that night! Invitation cards are given out to those saved, as to where they can be discipled at the missionaries' church in Tokyo. Some of the Japanese Bibles they brought are given to those needing and requesting one. The police

graciously escort the missionaries to their church bus and politely ask them to leave.

It is after three in the morning, the group of them drives in the church bus to the homes of a few of the missionaries there in Yokohama, who put them up for the morning. They park the bus in the same neighborhood of those homes. There, they take naps in sleeping bags, cots, or hammocks. They all have breakfast together and gather themselves again to the bus. They then go into the district of day laborers where groups of working class men wait for transient jobs.

The missionaries go out among them and the four of them go before these dozens and dozens of workers to address them. James appoints Thaddeus, a man of God among them, who is fluent in interpreting Korean into Japanese.

"Come!" James announces. "And let me share with you from the Word of God!" They then gather about him and begin to listen to him share with them a parable. "Hear about the 'Laborers in the Vineyard' for Jesus Christ said,

'For the Kingdom of Heaven is like a man who was the master of a household, who went out early in the morning to hire laborers for his vineyard. When he had agreed with the laborers for a denarius a day, he sent them into his vineyard. He went out about the third hour, and saw others standing idle in the marketplace. He said to them, 'You also go into the vineyard, and whatever is right I will give you.' So they went their way. Again he went out about the sixth and the ninth hour, and did likewise. About the eleventh hour he went out, and found others standing idle. He said to them, 'Why do you stand here all day idle?' They said to him, 'Because no one has hired us.' He said to them, 'You also go into the vineyard, and you will receive whatever is right.' When evening had come, the lord of the vineyard said to his manager, 'Call the laborers and pay them their wages, beginning from the last to the first.' When those who were hired at about the eleventh hour came, they each received a denarius. When the first came, they supposed that they would receive more; and they likewise each received a denarius. When they received it, they murmured

against the master of the household, saying, 'These last have spent one hour, and you have made them equal to us, who have borne the burden of the day and the scorching heat!' But he answered one of them, 'Friend, I am doing you no wrong. Didn't you agree with me for a denarius? Take that which is yours, and go your way. It is my desire to give to this last just as much as to you. Isn't it lawful for me to do what I want to with what I own? Or is your eye evil, because I am good?' So the last will be first, and the first last. For many are called, but few are chosen."

James looks out among them and asks, "All of you here in my hearing are called of Jesus Christ, the Son of God, to be saved and not to perish! However, who among you are chosen? If you are here in my hearing and you come forward to receive Jesus Christ as your Lord and Savior, then you are chosen this day!"

More than a dozen of the dozens of workers there come forward. The missionaries hold out their hands to lay hands on the foreheads of those who came forward to pray

with them to receive Jesus Christ as their Lord and Savior. They bless them, as Holy Spirit fills those who became saved and are born again.

Just as before, invitation cards are given out to those saved, as to where they can be disciplined at the missionaries' church in Tokyo. Some more of those Japanese Bibles they brought are given to those needing and requesting one.

By noon, they return to the homes where they were earlier, have their lunch, and nap again until evening. As supper time approaches, the lot of them stirs from their sleep and get them ready to go out again. They board the church bus and take the trip to Yokosuka.

They park the bus down on Dobuita Street where an old U.S. naval base was located that was converted into a Maoist naval base during its colonialization of Japan. In the days after Maoist occupation, the old lively bar and club district in the days of American military presence reverted to an even darker and seedy slum. There the brothels are not brightly lit or flashy but are hollow glowed with black lights.

As before, they disembark from the bus and assemble in their mission teams. Their team leaders look out on the wide-open sidewalks at the sinister darkness that engulfs the entire street. Even the streetlights are hollow glowing halogen lamps that beam darkness down on the strip. What is even more disturbing, as they look out over the lost walking the street, are child prostitutes, both boys and girls, and even some dressed in drag. Among them lurking in the shadows are pedophiles and sodomites.

They assemble in their teams by their team leaders. James has the teams pray with him for lost souls on the street to be reached for Christ. They also pray against the spiritual forces of wickedness that entrap those lost souls, to bind them and cast them into outer darkness. As before, Mark and Phoebe take their teams, go and work the other side of the street. James and Deborah take their teams and go to work ahead of them.

As Mark's team proceeds down along the strip, some of his team members encounter a teenage girl prostitute and two boys dressed in

drag. These exploited children are standing out in front of a dimly lit open brothel room. They are euphoric on narcotics to make them permissive and uninhibited among passersby.

Compassion fills the hearts of Daniel, Susanna, and Leah, as they engaged these three children, who are calling out to them in sardonic tones, "You want me! You want me! You want me!" They lay their hands on the foreheads of these children and call out the unclean spirits from them in Christ's name. "Come out Pharmakon! Come out you unclean spirits of pharmakeia! Release these young souls from your sorceries in the name of Jesus Christ! Amen!"

The children slowly stir from their stupor and are brought sober into their natural consciousness. Their eyes are no longer dark and glossed over but are now bright and alive! They preach to them about Jesus Christ and Him crucified to save their souls and fill them with Holy Spirit to make them born again. They are cognizant enough to believe on Jesus for the remission of sins! They also agree to pray with

them to invite Jesus into their hearts. They do so! They then pray with them to invite Holy Spirit into them in which the Spirit fills them and makes them born again.

Suddenly, a pedophile pimp comes out from the shadows of the brothel room and begins cursing at the three missionaries, seeing they had freed his slaves by a miracle. Stephen and Matthias come alongside Daniel and pray over this pimp. They call for the unclean spirits of cursing to come out of him, be bound, and be cast into outer darkness in the name of Jesus Christ. The pimp goes mute, becomes frightened, and scurries back into the shadows of the brothel room.

The children go along with the missionaries and several more are rescued that night from their bondage. Later on as more prayers, more miracles, and more souls are won to Christ, numerous police cars show up! Police begin canvassing the area after reports of great disturbances, miraculous signs and wonders being waged for lost souls and against evil doers.

As before, the police graciously gather the missionaries and their children converts, escorting them to their bus. They are politely ask to leave the area and are given a police escort out of the district. They return to their homes in Yokohama and put the dozen or so children rescued up for refuge.

Later, they set up an orphanage in the sanctuary of the church for children rescued from bondage. Stephen's team is appointed to look after the children. The missionary families return to their apartment and relieve Akemi of her babysitting duties. They thank her and treat her to supper with them that evening. The next morning, they check-out from the hotel and are invited to stay at the homes of Stephen and Tabitha in Yokohama.

As James is alone in prayer in the home of Stephen, he is led of Holy Spirit into wisdom and knowledge in his soul, concerning the church in Tokyo. Afterwards, James goes to the sanctuary, calls together Stephen and his team for a meeting. The children they are caring for also come out to be a part of the meeting.

He calls Stephen forward and asks him, "Has the Lord called you to be a pastor?" Stephen gladly replies, "Yes, let it be so!" Rachel comes forward alongside Stephen. James then asks, "Do you agree to be the wife of Stephen?" She happily replies, "Yes!" Then James looks to Stephen and asks, "Do you agree to be the husband of Rachel?" He gladly replies, "Yes!" James then pronounces, "So, as Jesus said, 'Let your 'Yes' be 'Yes' and your 'No' be 'No.' Whatever is more than these is of the devil!'"

He then calls Matthias forward and asks him, "Your pastor will need a deacon. Has the Lord called you to be a deacon?" He happily replies, "Yes!" Miriam then comes forward alongside Matthias. James then asks, "Do you agree to be the wife of Matthias?" She happily replies, "Yes!" Then James looks to Matthias and asks, "Do you agree to be the husband of Miriam?" He gladly replies, "Yes!" James then pronounces, "So, as Jesus said, 'Let your 'Yes' be 'Yes' and your 'No' be 'No.' Whatever is more than these is of the devil!'"

James lays hands on the foreheads of the newlywed couples and blesses them. He proclaims over them a prayer of blessing, "To be fruitful and multiply exceedingly, bearing children for the next generation of evangelists, pastors, and teachers!"

Revival in Hokkaido

While in the sanctuary on Sunday evening, they gather together as a church, including Hiroshi and Akemi. James and Mark get up before them and address them, concerning the formation of a revival service in Hokkaido.

"Our brother and sister in the office of the prime minister have invited us to put together a revival service in Sappono," James announces. "They have booked for us a venue in the Sappono Dome for Sunday afternoon two weeks from now. Brother Mark will present to you how we will conduct the service."

Mark then puts on a slide presentation for how the event should unfold and transition from start to finish. Each slide outlines step-by-step the progression: 1. Worship leader starts off with a sing-along of thanksgiving; 2. Solo sing-along to set the theme and message of the

revival concert; 3. Spiritual solo with singer accompaniment to encourage entry into praising and worshipping Jesus Christ; 4. Another sing-along with full participation from the audience and singing, clapping of hands, dancing, praising, and worshipping the Lord; 5. Another solo to uplift praise unto the Lord: accompany by Psalms, hymns, by choir and piano solo; 6. Testimony; 7. A sermon message from Scripture; 8. A Gospel message of salvation in Christ and Him crucified; 9. An invitation to believe on Christ for salvation; 10. An invitation to receive Holy Spirit, be baptized, and made born again; 11. A celebration for all to sing songs of praise and worship Jesus Christ; 12. A performance of Christian songs: melodies of thematic praise and worship, and Gospel songs.

So far, all they have done in their church services is sing, but have not played any instruments. Jude is understood by them to be their music leader, so he is appointed by James and Mark to organize the church band. Moreover, Tabitha is known among them as typically leading the worship. So, she is appointed by James and Mark to lead the

worship team. Jude assembles his band members: Caleb on drums; Andrew on bass; Luke on lead guitar; Nehemiah on rhythm guitar; Barnabas and Bartholomew on keyboards. Tabitha selects her singers and choir members: Anna-Simone as lead solo; Rebecca, Judith, and Elizabeth as a trio; and all others as choir singers.

They study over the arrangement and begin agreeing on inserting certain Gospel songs, hymns, praise and worship, and Christian songs in the template. A six hour Christian concert and festival in the Sappono Dome between 1-and-7pm: the first hour is dedicated to festivities and performing of Christian songs, such as "Awesome God," "Revelation Song," and "Grace Like Rain"; the second hour is a lead into worship time with praise and thanksgiving with Gospel songs, praise and worship songs, such as: "How Great is Our God," "Welcome Holy Spirit"/"Let Your Living Waters Flow," "One Thing Remains"/"Your Love Never Fails"; and the third hour is dedicated of uplifting praise and worship with hymns, such as "Worthy is the Lamb" by the choir; "Holy is the Lord" by the trio; and "There is a River" again by the choir.

Then the fourth hour is a time of testimony, a sermon message given on salvation in Jesus Christ, followed by the Gospel message on how to be saved in Christ and Him crucified. Then the fifth hour is a time for an invitation to come forward. Pray to invite Christ in and to make born again as well as to invite Holy Spirit in to be filled and baptized. Finally the final sixth hour is dedicated to celebration in song, praise and worship, as well as more Christian songs.

They all settle on the arrangement. They also decide that their next and final rehearsal will be six hours long in length. They will go through the entire event, integrating both the arrangements and the songs. Moreover, in the time between rehearsals, they design and publish on their church website and their social media profiles online promotions of their upcoming revival concert in Sapporo.

Wednesday afternoon arrives for the first official rehearsal of their impending revival service for this coming Sunday. In preparation for the service, they go over the songs they plan to perform during the service. They follow the

prescribed arrangement, including the songs they plan to use as well as the breaks between the songs.

Jude and Tabitha arrange for Sarah, a soloist, who plays guitar. She practices for them, playing her acoustic guitar, and singing soulfully, "Grace Like Rain." She does a wonderful job, singing and playing the song in a single take (having practiced it several times). They applaud gladly, as she finishes and bows before them. Then they have their lead guitarist, Luke, who powerfully performs, "How Great is Our God." They all then join in, singing along with him mid-course.

They really get into the singing, the playing of the instruments, the cymbals, the drums, the bass, the guitars, and the keyboards! They end up having a good time of fellowship with the rehearsal of the revival service. Tabitha, as the worship leader, practices the opener, "You Are Holy (Prince of Peace)" to start the concert. Anna-Simone practices lead solo on "Awesome God" as a follow-up to the opener. Rebecca, Judith, and Elizabeth harmonize as a trio on the

"Revelation Song." The choir singers chime-in on dozens of other songs in preparation for the concert. Moreover, they all end up harmonizing well together as a revival ministry.

Hiroshi and Akemi book a charter flight for certain teams of them to fly up to Sapporo the next day. The four missionaries leave their babies to Sister Rachel to care and babysit them while they are away. They arrive Thursday afternoon and check-in at a local hotel for them to stay for the revival concert. After they check-in to their respective rooms, they are within walking distance of the dome. They walk over to the dome and are allowed in to look it over. It is a sports arena that can accommodate up to **50,000** people. They are pleased by the venue. They go down to the center arena where they will be able to set up the stage, amplifiers, and microphones. Hiroshi and Akemi agree to have all the equipment they need ready for them to set up the morning of the revival concert.

Later on, as James is alone in prayer, he is led of Holy Spirit into wisdom and knowledge in his soul, concerning a church plant in

Sapporo. Afterwards, James calls together Hiroshi, Akemi, Mark, and his mission teams for a meeting. He commissions Hiroshi and Akemi to secure a meeting place for a church in Sapporo.

He calls Joshua forward and asks him, "Has the Lord called you to be a pastor?" Joshua gladly replies, "Yes, I'm ready!" Anna-Simone then comes forward alongside Joshua. James then asks, "Do you agree to be the wife of Joshua?" She happily replies, "Yes!" Then James looks to Joshua and asks, "Do you agree to be the husband of Anna-Simone?" He gladly replies, "Yes!" James then pronounces, "So, as Jesus said, 'Let your 'Yes' be 'Yes' and your 'No' be 'No.' Whatever is more than these is of the devil'!"

He then calls Bartholomew forward and asks him, "Your pastor will need a deacon. Has the Lord called you to be a deacon?" He happily replies, "Yes!" Sarah then comes forward alongside Bartholomew. James then asks, "Do you agree to be the wife of Bartholomew?" She happily replies, "Yes!" Then James looks to

Bartholomew and asks, "Do you agree to be the husband of Sarah?" He gladly replies, "Yes!" James then pronounces, "So, as Jesus said, 'Let your 'Yes' be 'Yes' and your 'No' be 'No.' Whatever is more than these is of the devil'!"

James then lays hands on their foreheads and blesses them. He proclaims over them, "Children are a heritage of the Lord our God; and the fruit of the womb is His reward! As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that has his quiver full of them!" They take heed to the blessing and are eager to fulfill it.

The Sunday of the revival concert arrives. Early in the morning, the missionaries ready themselves to load up a rented bus with their music instruments and equipment to be taken to the stadium. Jude drives Mark, Isaiah, Caleb, Gideon, and their teams over to the arena to be the ones to set up the stage. By midmorning, the stage was set and the rest of the teams arrive at the stadium to practice before the official kickoff of the concert. At noon, the doors are open and people begin coming in to

the stands. Out in front of the stage, tables and booths are set up with Japanese Bibles and business cards for the local meeting place in Sapporo.

As people begin pouring in, the band and the singers continue practicing and play a few songs for the people coming in to be entertained. Within an hour, the entire stadium is filled with over **50,000** people. Unfortunately, people arriving later have to be turned away because there is no more room.

Tabitha comes forward as the worship leader to the microphone and kicks off the concert with, "You Are Holy (Prince of Peace)"! Anna-Simone then follows with her stirring solo on "Awesome God". Rebecca, Judith, and Elizabeth then follow as a trio, powerfully proclaiming the "Revelation Song." The choir singers also come forward and powerfully sing, "Open the Eyes of My Heart"! Dozens of other songs are sung as revival begins to unfold.

James comes forward to the microphone and introduces Pastor Joshua to give his testimony. Pastor Joshua then comes forward

and begins, "In the days when the North Korean mercenaries ransacked the city of Sapporo and when the Maoists marched their battalions in and set up their garrisons in and around the city, I was a young Japanese boy of the city. I fled to the hills and mountains in and around the city where I camped with a few of my countrymen who fled there as well. Among them was a fiery Japanese Baptist shisai who preached to us about putting our faith in Jesus Christ to be saved. And so we did; and I was among them. After a while, we headed out further north to form a secluded ryu where we were taught by our shisai ninjutsu and jujutsu to combat our oppressors. We formed secret bands of warriors we stealthily attacked and decimated our enemies! We eventually wore down our oppressors through attrition, push them out, and cause them to retreat from Sapporo. Through resistance, we retook the city! All throughout Japan this was the case in other cities until our enemies were fully removed from our nation. Later on, I was led by the Spirit to Tokyo where I enrolled in a small Christian Baptist seminary and was taught the biblical doctrines of God's

Word. While there I met Pastor Stephen and fellowshipped with his Bible study there. We formed a church in the city and there we fellowshipped and waited on the Lord for our mission. So, during our waiting, the Lord led to us our missionary brothers and sisters who have commissioned us to establish our Christian community all throughout Japan to the glory and honor of our Lord! And just Thursday evening I am newlywed to my wife, Anna-Simone!" He calls her forward to stand with him. As he introduces her to the audience, they applaud and cheer happily for them.

He continues, "My wife and I are ministers along with our newlywed brother and sister, Bartholomew and Sarah." Moreover, he calls them over to introduce them to the audience. They come forward and stand alongside them on the stage.

He again continues, "We have a new church in the city! Our contact and service time information is on the business cards for those who come forward to receive them. We invite

you to come and hear the Word of God!
Amen!"

They again applaud and cheer for them, as they exit the microphone and sit with their brothers and sisters on the stage. James then comes forward to deliver the sermon.

"I come before you to deliver to you an applied version of Jesus' 'The Parable of the Prodigal Son'! Hear what Holy Spirit has to share with you! God the Father had two sons. The younger Japanese son said to his Father, 'Father, give me my share of your property.' So, He did! And so His Japanese son gathered all of this together and traveled into a far country. There he wasted his property with riotous living. When he had spent all of it, there arose a severe famine in that country, and he began to be in need. He went and joined himself to one of the citizens of that country, and he sent him into his fields to feed pigs. He wanted to fill his belly with the husks that the pigs ate, but no one gave him any. But when he came to himself he said, 'How many hired servants of my Father's have rice enough to spare, and I'm dying with hunger!

I will get up and go to my Father, and will tell him, 'Father, I have sinned against heaven, and in your sight. I am no more worthy to be called your son. Make me as one of your hired servants.' He arose, and came to his Father. But while he was still far off, his Father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. The son said to him, 'Father, I have sinned against heaven, and in your sight. I am no longer worthy to be called your son.' But the Father said to his servants, 'Bring out the best robe, and put it on him. Put a ring on his hand, and shoes on his feet. Bring the fattened calf, kill it, and let's eat, and celebrate; for this, my son, was dead, and is alive again. He was lost, and is found!' They began to celebrate. Now His Chinese son was in the field. As he came near to the house, he heard music and dancing. He called one of the servants to him, and asked what was going on. He said to him, 'Your brother has come, and your Father has killed the fattened calf, because he has received him back safe and healthy.' But he was angry, and would not go in. Therefore his Father came out, and begged him. But he answered his

Father, 'Behold, these many years I have served you, and I never disobeyed a commandment of yours, but you never gave me a goat, that I might celebrate with my friends. But when this your son came, who has devoured your living with prostitutes, you killed the fattened calf for him.' He said to him, 'Son, you are always with me, and all that is mine is yours. But it was appropriate to celebrate and be glad, for this, your brother, was dead, and is alive again. He was lost, and is found.' Love the Lord our God with all your heart, soul, and strength! Forgive your neighbor! Love your Chinese brother! Come forward and believe on Jesus Christ! Put your faith in His finished work on the cross as the way of salvation! Come forward and pray with me because Jesus loves you!"

He holds out his hands, as the choir singers come forward and singers sing as the band plays, "There's Room at the Cross for You"! Dozens begin to come forward and then hundreds also come forward. They continue to sing the invitational as the hundreds turn into thousands. By the time they finish for James to pray with them, almost everyone in the arena

has come forward to profess Jesus as their Lord and Savior.

They bow their heads as he bows his; and he prays as they pray along with him, "Dear Jesus, I am ashamed because I'm a sinner. I deserve hell! Please forgive me for my sin! Give me the free gift of eternal life. I'm not trusting in my works or religion, but I'm putting my faith in You, and calling on You, Jesus Christ to save me. Thank you, Lord for saving me. Amen!"

All those who came forward prayed and called on Jesus Christ to save them. In that very moment, they were born again; and Holy Spirit gave them the peace of blessed assurance.

They conclude the revival service with a long rendition of "Blessed Assurance." They invite those who came forward to pick up a free Japanese Bible and take a business card for the aforementioned church from the tables and booths. All of the Bibles and business cards were taken as supplies lasted.

The next day, the four missionaries as well as Hiroshi and Akemi escort their brothers and sisters to their new church plant. They go

into the first-floor storefront of a three-floor rental building. They help them clean-up and furnish the sanctuary of the first floor with a platform and a podium. They then set them up for services with floor cushions, microphones and amplifiers. The electricity is turned on and they have power and lights. They also have the second and third floors for them to have their family apartments.

The following day, they take a return flight to Tokyo. There they meet at the sanctuary with their brothers and sisters who stayed behind. There the four missionaries report of their mission success. They all praise and worship the Lord!

Southwest to Osaka

One morning while in the sanctuary of the church, the missionaries gather with certain missions teams to plan out the itinerary of their mission travels south and west of the city. Among them are Hiroshi and Akemi, who are there to guide and finance their missions.

When James calls out for a couple to come forward and volunteer to be overseers of the church plant of the newly proselytize lake families near Mount Fuji, Isaiah and Priscilla come forward and volunteer! James is led by the Spirit to marry Isaiah and Priscilla together as a newlywed mission couple. As with the others who were married off before, they also let their 'yes' is 'yes' to one another and before the Lord.

The four missionaries once again leave their sons to Sister Rachel to care and babysit them while they are away. Deborah and Phoebe leave for her labeled and dated bottles of

breastmilk in the church refrigerator for her to administer to their babies. They also give her a thumbnail schedule on what to do when with the babies while they are on this extended mission.

They board the church bus and take with them the mission materials they had taken with them on the Tokyo circuit, Japanese Bibles, sleeping bags, and changes of clothes. They travel out west to the foothills near Lake Kawaguchi, overlooking Mount Fuji. They pull alongside near where the shore is to the hamlet of the Christian lake families. As they step out onto the bank, the young kids along the shore recognize the four missionaries and come to them. They bend down and embrace the kids, hugging at them. Their moms and dads look out from their hamlet. They see the visitors from a far off, come out, and approach them. They too recognize and hurry over, followed by their older kids.

They welcome them over to kettles of fish and rice for breakfast. After a time of breakfast and fellowship, the four missionaries introduce and commend Isaiah and Priscilla to

them as their ministry leaders. They welcome them in and the four missionaries lead the families down to the lakeshore. They have Isaiah and Priscilla baptize the moms, dads, and their children in the water. They spend the day with them with Bible study and testimony. By nightfall, they leave Isaiah and Priscilla with their church plant for Osaka.

In the early morning hours, they reach the outskirts of Osaka. They drive into the slums of Kamagasaki where they pull into Triangle Park. There they park and step out among numerous vendors, selling street food. They have their breakfast of street food goodies before going out among the homeless in the streets.

They take with them foodstuffs and bottled water to give out to those in need. Among those they are ministering, they preach to them the Gospel of Jesus Christ. Many among them believe on Jesus Christ for salvation and are born again. They also become filled with Holy Spirit and are baptized in the Spirit.

James calls forth Hiroshi and Akemi. He then commissions them to go and secure a

meeting place for a church in Kamagasaki. They meet a lot of disheveled men, both young and old, as well as small families that live in meager dwellings. They are invited in to numerous modest homes of these families. They preach to them Jesus Christ and Him crucified and they believe on Jesus to be saved and are blessed by their presence and gifts of foodstuffs and Japanese Bibles. Even in some of the neighboring homes, they are invited in to rest before nightfall, when they plan to minister down in the red light district of Osaka.

At twilight, Hiroshi and Akemi arrive at the home where the four missionaries are resting. They report to James that they have secured a meeting place near Triangle Park. James says to them that they will check it out later when they return. So, they have supper with their hosts. They then assemble outside in the neighborhood parking lot where they board the bus (that had been parked there earlier).

They travel down into the Tobita Shinchi red light district among the Yukaku brothels. They park the bus at the north-end and step out

onto the wide sidewalks, overlooking the gambling halls, drug houses, and genkan open living rooms. The four missionary leaders take their remaining teams and instruct them on what to do. Mark and Phoebe take their remaining teams and go across the street to work the sidewalk on the other side. James and Deborah likewise take their remaining teams and begin working the sidewalk ahead of them.

Just off to the side of them are two harlots dressed in scantily clad schoolgirl uniforms with black heels and tight black knee-high socks. They turn and flip their tight miniskirts up that expose their panties. Julia and Dinah engage these teenage girls. An older woman can be heard in the background, calling out, *douzo! Douzo!* They preach to these teenage girls, "Come out from there! And pray with us to call on the name of Lord, believe on Jesus Christ and be saved!" They come out from the genkan and pray with the missionary ladies, they believe on Jesus Christ and are saved. "Come! Follow us!" They follow after the missionary teams. The older lady comes out, looks around, and sees her working girls walking

away. She calls out, "What are you doing with my working girls?" Julia turns about and replies, "They are going on to redemption!"

On the other side of the street, a gang of sakaume-gumi comes out from a gambling house to take in streetwalkers to their house of chance. Five of them come to take Silas, Gideon, and Thomas from behind. However, before they could grab a hold of them, the three of them turns about and prayerfully calls out, "Jesus rebukes you!" They stop dead in their tracks! Just before they turn about to retreat, Silas calls to them; "Pray with us to call on the Lord and believe on Jesus Christ to be saved!" One out of the five actually turns around and approaches the trio. But, the other four take off and go back into the gambling house. He prays with them and calls on Jesus Christ to save him. He follows with them as they continue on down the street.

They all continue to encounter scores of kneeling genkan boys and girls, calling on them to pray with them and believe on Jesus Christ to save them. Numerous of these lost souls do just that and follow along with the missionaries.

Towards the end of the night and at the end of the strip, they encounter several azuma-gumi, who surround them. A gang leader among them comes forward and addresses them, "You bokushi freaks are trespassing on our turf! Look! You have stolen from us our property!" James comes forward from among them and rebukes them, "We come in the name of Jesus Christ to seek and save the lost! We have not stolen from you, but simply have reclaimed what belongs to our Lord!"

As they contend with one another, wailing sirens and the arrival of police cars arrive on the scene. The azuma-gumi quickly scatters but the missionaries and their charges remain. The police take them into custody and escort them to their bus on the other end of the strip. They are politely requested to leave. They all board the bus and comply by leaving the area.

By sunrise, they return to Triangle Park where they inspect the meeting place nearby. Hiroshi and Akemi let them in to the first floor of a four-story rental building; and they all go in to the empty floor. The four missionaries look

around at what it will take to clean and furnish the place. So, they are welcome back in to the homes of those they witnessed and sleep for a time.

Later on, they all return to clean and move in a platform and a podium (materials as provided by Hiroshi and Akemi). They then set them up for services with floor cushions, microphones and amplifiers. The electricity is turned on and they have power and lights.

James is led by the Spirit to marry Daniel and Susanna; Thomas and Leah together as newlywed pastoral couples. As with the others who were married off before, they also let their 'yes' is 'yes' to one another and before the Lord. Daniel and Thomas are commissioned by James as pastor and deacon respectively, as well as their wives to be ministers of the new church plant. He also blesses them to be fruitful and multiply with lots of children. He bestows these blessings before all those there, including the newly proselytized members. They then prepare the upper floors for them to have their family apartments.

Those remaining of the mission teams sojourn in the newly renovated sanctuary until Hiroshi and Akemi book their flight to Kochi in Shikoku. James commends the newly proselytized members to their pastoral couples to form this new church plant. The following day, Daniel drives the remaining mission teams to the airport where they are dropped off for their flight. Later on that day, the remaining mission teams take a flight and land in Kochi by late in the evening.

Revival in Shikoku

Once the missionaries have landed at the Kochi Ryoma Airport on the Shikoku Island, they go with Hiroshi and Akemi to a nearby prefecture boarding house in Nankoku. They check-in to the lush home with chinaberry trees and winter hazel flowers surrounding the property. Arrangements have been made for them to deliver their revival service on the Asakura campus of Kochi University on Saturday three days from hence.

The four missionaries take to local radio, television, and social media to announce the open public revival service. They plan to hold an open-air venue on the university campus from 1-to-4pm. Early the next day, James commends Hiroshi and Akemi to have them meet with university officials to see about using their outdoor platform, stage, and sound system equipment for their service.

Later on the next day, James commissions Hiroshi and Akemi to go and secure a meeting place for a church plant in

Kochi. James is again led by the Spirit to marry Thaddeus and Lydia; Nehemiah and Elizabeth together as newlywed pastoral couples. As with the others who were married off before, they also let their 'yes' is 'yes' to one another and before the Lord. Thaddeus and Nehemiah are commissioned by James as pastor and deacon respectively, as well as their wives to be ministers of the new church plant. He also bestows the blessing for them to bear lots of children for the honor and glory of the Lord!

The morning before the date of the revival service, they go with Hiroshi and Akemi to a two-story storefront rental building near the Asakura campus. There they go in and inspect the place with the two apartments on the second floor. The first-floor is large enough for at least two dozen people. So, the four missionaries have their newlywed couples move in to the adjacent apartments on the second floor. They help them clean and prepare the apartments with some furnishings. The electricity is then turned on and they have power and lights. The four missionaries go with Hiroshi and Akemi to have business cards made up with the address and

pertinent information on them of the new church plant.

Early the next morning, the day of the revival service, the missionaries get up and go to the campus straightaway. There they find the staging and the platforms laid out for them to put together. A little while later, the university staff, seeing the missionaries there, begins bringing out the sound equipment, the microphones, and the amplifiers for them to set up. They then go about setting up the stage. They also bring in their musical instruments from their rented bus, hook them up, and begin practicing.

While the band and singers are practicing, the rest of them set up booths and tables out in front of the stage where they layout, free for the taking, Japanese Bibles and the church plant business cards. They take a different approach to the songs they use, singing psalms and hymns as oppose to contemporary praise and worship.

Unlike other revival services from their past, this one is a small intimate gathering of

some **1,700** people. Among these, some are already Christians from various church denominations. However, they are there because they have gone adrift and have been amiss in their understanding of the Christian faith.

James then comes to the microphone and from the podium he has the gathering pray with him for the service and for the honor and glory of Jesus Christ. He then turns to his Bible and begins preaching on the sainthood of Christians.

"Salvation in Jesus Christ is free and easy! All we must do to be justified before our Holy Father is to believe on Jesus Christ for salvation and put all our faith in Jesus Christ and Him crucified alone to be saved! However, our sanctification in Christ is not fast and loose. We must remain in the True Vine of John 15 to maintain our fellowship with Christ. Let us look at what the Apostle Paul said concerning sanctification and sainthood. From Romans 6:19, 'I speak in human terms because of the weakness of your flesh, for as you presented your members as servants to uncleanness and to

wickedness upon wickedness, even so now present your members as servants to righteousness for sanctification.' So, now that we are in Christ, we undergo the process of being sanctified because we are saints in Christ. Furthermore, beginning from 1 Thessalonians 4:3, 'For this is the will of God: your sanctification, that you abstain from sexual immorality, that each one of you know how to control his own body in sanctification and honor ... For God called us not for uncleanness, but in sanctification.' If you are given to pornography or sexual lust, resist the devil and he will flee from you. Give of yourselves over to self-control as is the will of the Lord. Moreover, in 2 Thessalonians 2:13, 'But we are bound to always give thanks to God for you, brothers loved by the Lord, because God chose you from the beginning for salvation through sanctification of the Spirit and belief in the truth.' We are all chosen to be saved in Jesus Christ as is the will of God and thus be sanctified in His Spirit! Even so, the Apostle Peter declared in 1 Peter 1:2, 'According to the foreknowledge of God the Father, in sanctification of the Spirit, that you

may obey Jesus Christ and be sprinkled with his blood: Grace to you and peace be multiplied.’ There is the good news! We trust and obey Jesus Christ and are washed in His blood. As such, both apostles addressed we as Christians as Saints. In Philippians 4:21, ‘Greet every saint in Christ Jesus. The brothers who are with me greet you.’ In Romans 1:7, ‘To all who are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.’ Paul’s epistle to the Ephesians is replete with references to us as the Saints, ‘Paul, an apostle of Christ Jesus through the will of God, to the saints who are at Ephesus, and the faithful in Christ Jesus ... For this cause I also, having heard of the faith in the Lord Jesus which is among you, and the love which you have toward all the saints ... having the eyes of your hearts enlightened, that you may know what is the hope of his calling, and what are the riches of the glory of his inheritance in the saints ... So then you are no longer strangers and foreigners, but you are fellow citizens with the saints, and of the household of God ... for the perfecting of the saints, to the work of serving, to the building up

of the body of Christ ... with all prayer and requests, praying at all times in the Spirit, and being watchful to this end in all perseverance and requests for all the saints.' Even in Paul's epistle to the Colossians, 'To the saints and faithful brothers in Christ at Colossae: Grace to you and peace from God our Father, and the Lord Jesus Christ. ... having heard of your faith in Christ Jesus, and of the love which you have toward all the saints ... giving thanks to the Father, who made us fit to be partakers of the inheritance of the saints in light ... the mystery which has been hidden for ages and generations. But now it has been revealed to his saints.' So in biblical reality, we as Christians are really saints, those in Christ who are being sanctified, as the Apostle Jude addressed, 'Beloved, while I was very eager to write to you about our common salvation, I was constrained to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints.' As the Apostle John commended to us in the Revelation of Jesus Christ, 14:12, 'Here is the perseverance of the saints, those who keep the commandments of God, and the faith of Jesus.'

He commended to us to keep God's commandments, to love God by honoring Him, to love our neighbors by sharing the Gospel with them, and keep our faith in Jesus Christ for salvation alone! He concluded the Revelation in 22:21, 'The grace of the Lord Jesus Christ be with all the saints. Amen.' So, let us be encouraged and blessed with this, from Romans 8:27, Holy Spirit 'searches the hearts knows what is on the Spirit's mind, because he makes intercession for the saints according to God.' We have in us Holy Spirit to make us right before the Father because of our salvation in Jesus Christ. Let us pray!"

James prays with them. He then introduces the newlywed pastoral couples to them. They come forward and Pastor Thaddeus addresses them, "There are some of those here who may not be saved in Jesus Christ. If that is you, then this is how you get saved in Jesus Christ. Understand that in Romans 3:23, 'For all have sinned, and fall short of the glory of God.' We all have sinned, that is we are in disobedience to God, and our not in right-standing with the Lord. So, we need to admit

that we are sinners and not right with the Lord. What is the consequence for sinners, from Romans 6:23, 'For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord'; and from Revelation 21:8, 'But for the cowardly, unbelieving, sinners, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars, their part is in the lake that burns with fire and sulfur, which is the second death.' If nothing else, we have lied and as such we will be sent to Hell. However, here is the Good News, from Romans 5:8, 'But God commends his own love toward us, in that while we were yet sinners, Christ died for us'; and from John 3:16, 'For God so loved the world, that he gave his one and only Son, that whoever believes in him should not perish, but have eternal life.' Jesus Christ is sinless, born of a virgin, and was crucified to pay for our sins and gave up His life so that we may have everlasting life! Moreover, salvation in Jesus Christ is a free gift, free for the asking and free for keeping! All you must do is confess Jesus Christ and believe in Jesus Christ for salvation! Consider what Paul said to the Ephesians 2:8, 'For by grace you

have been saved through faith, and that not of yourselves; it is the gift of God, not of works, that no one would boast'; and from Romans 5:15-16, 'But the free gift isn't like the trespass. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound to the many. The gift is not as through one who sinned: for the judgment came by one to condemnation, but the free gift came of many trespasses to justification.' Now that you know this good news, let us pray together, confess and believe on Jesus Christ to be saved."

They all within his hearing pray with him, confess, and believe on Jesus Christ for salvation. They who are in attendance are then invited to come to the booths and tables to freely take Japanese Bibles (as supplies last) and/or business cards of the new church plant nearby. Numerous won souls to Christ eagerly take to the booths and tables, hungry for the Word of God and for fellowship; they take the Bibles and the church business cards until there are none left.

Revival in Kyushu and Okinawa

The following day after the missionary revival on soul winning and sainthood, the remaining missionaries take to flight and fly to Kagoshima on the southern tip of Kyushu Island. Hiroshi and Akemi have them take a taxi van into the Aira District into the local town of Yusui. There across from the Yokomustu City Hall, they move into an old renovated three-story apartment building that they rent for a church plant. There they will stay while conducting their revival service nearby in the prefecture.

James is then led by the Spirit to marry Gideon and Claudia; Silas and Judith together as newlywed pastoral couples. As with the others who were married off before, they also let their 'yes' is 'yes' to one another and before the Lord. Gideon and Silas are commissioned by James as pastor and deacon respectively, as well as their wives to be ministers of the new church plant. He also blesses them to be fruitful and multiply

with lots of children. He bestows these blessings before all those there, including the newly proselytized members. They then prepare the upper floors for them to have their family apartments.

The first-floor is large enough for at least four dozen people. So, the four missionaries have their newlywed couples move in to the adjacent apartments on the third floor. They help them clean and prepare the apartments with some furnishings. The electricity is then turned on and they have power and lights. The four missionaries go with Hiroshi and Akemi to have business cards made up with the address and pertinent information on them of the new church plant.

The next day, they all go down to the Amu Plaza near to the Kagoshima-Chuo Station. There they inspect the Amu Square where a big wide life-size theatre television screen stands flashing all sorts of televised advertisements. It is an amusement and entertainment center of karaoke and all sorts of foolishness among the participants. They go in to the Plaza offices.

There they meet with the Plaza officials about how they plan to set up and what they need. They come to an agreement. Later on that day, the life-size television screen advertises for the revival concert the next day between 1-and-4pm.

Early in the morning, the day of the revival service, the missionaries get up and go to the Plaza. There in the square the staging platform is set up with the large theatre television screen behind it blank. A little while later, the Plaza staff, seeing the missionaries have arrived, begins bringing out the sound equipment, the microphones, and the amplifiers for them to set up on the stage. They then go about setting up the equipment with the plaza sound system. They also bring in their musical instruments from their rented bus, hook them up, and begin practicing.

While the band and singers are practicing, the rest of them set up booths and tables out in front of the stage where they layout, free for the taking, Japanese Bibles and the church plant business cards. They again take a different approach to the songs they use, singing

more psalms and hymns as oppose to contemporary praise and worship.

Like the revival service in Kochi, this one is also a small intimate gathering of some 1,200 people. Among these as well are some backslidden Christians from various church denominations. They too are there because they have reverted to foolishness and have returned to their past misunderstandings of the Christian faith.

James then comes to the microphone and from the podium he has the gathering pray with him for the service and for the honor and glory of Jesus Christ. He then turns to his Bible and begins preaching on the priesthood of the Saints. The life-size television displays the biblical teachings on the screen for all those in attendance.

"In the letter to the Hebrews, we have the most concentrated teachings on how we as saints are priests before the Lord. Let the writer speak to us, 'Jesus Christ was obligated in all things to be made like his brothers, that he might become a merciful and faithful high priest in

things pertaining to God, to make atonement for the sins of the people. ... Therefore, holy brothers, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, Jesus Christ ... Having then a great high priest, who has passed through the heavens, Jesus, the Son of God, let's hold tightly to our confession. For we don't have a high priest who can't be touched with the feeling of our infirmities, but one who has been in all points tempted like we are, yet without sin. ... For every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. The high priest can deal gently with those who are ignorant and going astray, because he himself is also surrounded with weakness. ... So also Christ didn't glorify himself to be made a high priest, but it was he who said to him, 'You are my Son. Today I have become your Father.' As he says also in another place, 'You are a priest forever, after the order of Melchizedek.' ... named by God a high priest after the order of Melchizedek. ... As a forerunner Jesus entered for us, having become a high priest forever after the order of

Melchizedek.' We who have confessed and believe on Jesus Christ for salvation; Jesus Christ is our High Priest! Moreover, Jesus Christ as our 'high priest was fitting for us: holy, guiltless, undefiled, separated from sinners, and made higher than the heavens.' Even so, as the Apostle Paul says of himself, 'That I should be a servant of Christ Jesus to the Gentiles, serving as a priest of the Good News of God, that the offering up of the Gentiles might be made acceptable, sanctified by the Holy Spirit.' As such, we are according to the Apostle Peter, 'We are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, that you may proclaim the excellence of him who called you out of darkness into his marvelous light.' Let these words sink into your souls! Amen!"

James prays with them. He then introduces the newlywed pastoral couples to them. They come forward, as Pastor Gideon presents to those lost souls among them, the "Romans Road" model of confessing and believing on Jesus Christ for salvation. He then declares to them, "Have these assurances from the Gospel of John, as Jesus declared, 'Most

certainly I tell you, he who hears my word, and believes him who sent me, has eternal life, and doesn't come into judgment, but has passed out of death into life. ... All those whom the Father gives me will come to me. He who comes to me I will in no way throw out. For I have come down from heaven, not to do my own will, but the will of him who sent me. This is the will of my Father who sent me, that of all he has given to me I should lose nothing, but should raise him up at the last day. This is the will of the one who sent me, that everyone who sees the Son, and believes in him, should have eternal life; and I will raise him up at the last day.'" Numerous lost souls in attendance are invited to come forward and pray with Pastor Gideon to become born again believers in Jesus Christ for salvation.

They who are in attendance are then invited to come to the booths and tables to freely take Japanese Bibles (as supplies last) and/or business cards of the new church plant nearby. Numerous won souls to Christ eagerly take to the booths and tables, hungry for the Word of God and for fellowship; they take the Bibles and

the church business cards until there are none left.

Those remaining of the mission teams sojourn in the sanctuary of the Yusui church plant. Hiroshi and Akemi have their continual flight to Naha in Okinawa booked for the next day. So the following day, the pastoral couples drive the remaining mission teams to the airport where they are seen off for their flight. Later on that day, the remaining mission teams take to flight and land in Naha by late in the day.

As they leave the airport in the humid tropical air, they take the Yui Rail to the Omoromachi Station. There in Shintoshin, Hiroshi and Akemi take them in a rental van to a renovated house (in a neighborhood of former military homes). It is a two-story house of the same shape and structure of other homes around it. The teams go into an empty living room with a kitchen off to the side, and a hallway, leading to the bathroom, two bedrooms, and a stairwell to the second floor. They lay out their sleeping bags in the living room as they have before and inspect the premises. The electricity is turned on

and they have power and lights. There they will stay while conducting their revival service in the nearby prefecture.

James is then led by the Spirit to marry Caleb and Julia; Barnabas and Candace together as newlywed pastoral couples. As with the others who were married off before, they also let their 'yes' is 'yes' to one another and before the Lord. Caleb and Barnabas are commissioned by James as pastor and deacon respectively, as well as their wives to be ministers of the new church plant. He also blesses them to be fruitful and multiply with lots of children. They then go about preparing the second floor for them to have their family apartments. Moreover, the first-floor is large enough for at least a dozen people to congregate in the living room, providing they open up the kitchen. They help them clean and prepare the apartments with some furnishings.

In the morning of the next day, the four missionaries go with Hiroshi and Akemi in to the center of the city. While there, they have business cards made up with the address and pertinent information on them of the new church

plant. When they return, they bring with them lunch for them to eat. Afterwards, they all go to Nishihara and onto the campus of the University of the Ryukyus.

There they plan to hold an open-air venue Saturday afternoon on the university campus from 1-to-4pm. They meet with university officials who agree to have them use their outdoor platform, stage, and sound system equipment for the service. The four missionaries also take to the campus radio, television, and social media to announce the open public revival service.

Early Saturday morning, the day of the revival service, the missionaries get up and go with Hiroshi and Akemi in the van with their musical instruments to the campus. There the stage platform is set up. While looking around at the platform, the university staff, seeing them there, they begin bringing out the sound equipment, the microphones, and the amplifiers for them to set up. They help them set up the stage. The rest of the band and singers bring in

their musical instruments, hook them up, and begin practicing.

While they are practicing, the rest of them set up booths and tables out in front of the stage where they layout, free for the taking, Japanese Bibles and the church plant business cards. Again as before, they take to singing psalms and hymns as oppose to contemporary praise and worship.

This service too is a small intimate gathering of more than **700** people. Among them are wayward Christians from various church denominations. Some are there because they have backslidden and desire to recommit to Jesus Christ and the Christian faith.

James then comes to the microphone. From the podium, he has the gathering pray with him for the service and for the honor and glory of Jesus Christ. He then turns to his Bible and begins preaching on the true nature and offices of the church as the Saints.

"The question that the Lord has put on my heart to share with you all is what is the true nature and offices of the church for those of us

who are the saints of Jesus Christ? The Apostle Paul offered to us in the epistle to the Ephesians what is the true nature of the church. The churches are local, not interdependent, but rather as a church that can network, as the body of Christ. As the Apostle Paul declared, 'I therefore, the prisoner in the Lord, beg you to walk worthily of the calling with which you were called, with all lowliness and humility, with patience, bearing with one another in love; being eager to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as you also were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in us all.' Moreover, Jesus prevailed triumphantly, having the keys of Death and Hades, parading 'captivity captive' so as to defeat His enemies, which are our enemies as well, the devil, death, the curse, and sin, 'having stripped the principalities and the powers, he made a show of them openly,' and so we in Christ Jesus have power in His name over such evil unclean spirits that possess sinful lost souls. Even so, Jesus gave to us, our local bodies,

apostles, prophets, evangelists, shepherds, and teachers. An apostle is named first because we are called to go out and plant churches. We go and preach the Gospel of Jesus Christ to lost souls, proselytize among them, and call them in to disciple them as a local body of believers. A prophet comes next as an extension of one who exhorts in the preaching of the Gospel and expositors on the preaching of the Gospel. The evangelist, such as ourselves, is presented to you to not only reach lost souls of the Gospel of Jesus Christ, but also to teach you how to reach lost souls with the Gospel as well. Then as the head and leader of a local body is the pastor, who shepherds the flock, as an elder, who is experienced in the faith, and as a bishop is an overseer of the flock. A servant to the pastor is the deacon, who assists the pastor in the shepherding and overseeing of the local body. Moreover, deacons are teachers. They are given 'for the perfecting of the saints, to the work of serving, to the building up of the body of Christ.' Even more so, we are unified in the same faith 'and of the knowledge of the Son of God', not being 'tossed back and forth and carried about

with every wind of doctrine, by the trickery of men, in craftiness, after the wiles of error.' So, we speak 'truth in love, we may grow up in all things into him, who is the head, Christ; from whom all the body, being fitted and knit together through that which every joint supplies, according to the working in measure of each individual part, makes the body increase to the building up of itself in love.' So those of us who are here who are already saved by confessing and leaving on Jesus Christ for salvation, let us come together in the unity of our common salvation in Christ Jesus. And if you are here and you are not saved, you will want to hear the message of salvation in Christ Jesus from Pastor Caleb and his pastoral team, who now have a church plant in Shintoshin. Amen!"

They come forward, as Pastor Caleb presents to those lost souls among them, the "Romans Road" model of confessing and believing on Jesus Christ for salvation. Moreover, he assures them from the Gospel of John that, "Just as the Lord declared, 'For God so loved the world, that he gave his one and only Son, that whoever believes in him should not perish, but

have eternal life. For God didn't send his Son into the world to judge the world, but that the world should be saved through him. He who believes in him is not judged. He who doesn't believe has been judged already, because he has not believed in the name of the one and only Son of God.' So confess and believe on Jesus Christ for salvation to be saved as an earnest down payment on the sealing of your soul in Holy Spirit unto redemption!' Remember these blessings from the Apostle Paul, 'Blessed are they whose iniquities are forgiven, whose sins are covered. Blessed is the man whom the Lord will by no means charge with sin.'" Numerous lost souls in attendance are invited to come forward and pray with Pastor Gideon to become born again believers in Jesus Christ for salvation.

They who are in attendance are then invited to come to the booths and tables to freely take Japanese Bibles (as supplies last) and/or business cards of the new church plant nearby. Numerous won souls to Christ eagerly take to the booths and tables, hungry for the Word of God and for fellowship; they take the Bibles and

the church business cards until there are none left.

A following of some **300** newly proselytized believers are paraded in a procession by the missionaries down to the beach. They go gleefully and jubilantly, James and Mark leading in song while Deborah and Phoebe take to playing tambourines. They all go singing, "When the Saints Go Marching In." They go pass taro fields, sugarcane plantations, and rice paddies. Farmers and cultivators stand to attention and curiously watch the procession. They all wave to one another. There in the warm late afternoon sun of the lush tropical beach, these newly proselytized believers are baptized in the crystal blue waters.

Late in the evening, the remaining missionaries sojourn in the living room of the Shintoshin church plant. Hiroshi and Akemi have their return flight from Naha to Tokyo booked for the next day. So the following day, the pastoral couples drive the remaining mission teams to the airport where they are seen off for their flight. Later on that day, the remaining

mission teams take to flight and land in Tokyo by late in the day.

Going to Taiwan

Upon returning to Tokyo, they go to the church. There Deborah and Phoebe gleefully take their baby sons to their arms. They graciously thank Sister Rachel for her care and nurture of their baby sons while they were on mission.

They sojourn there with their brothers and sisters who stayed behind and took care of their orphans and disciples. While there, the four missionaries give a good report on their evangelism, baptizing, soul winning, and church planting near Mount Fuji–Lake Kawaguchi, in Osaka, Kamagasaki, Yukaku, Kochi, Kagoshima, Yusui, and Naha. They also give good reports on the marriages they performed and the pastoral couples they established at certain church plants.

Later in the week, they have a feast at the church on Wednesday evening to celebrate the souls won to Christ, the pastoral couple marriages, and the church plants. They pray, bless, sing, play, and dance before the Lord. They sit and eat ramen, soba, okonomiyaki, donburi, dashi, and green tea. They fellowship

and enjoy one another's company. They pray with one another before going to their homes in the city, Yokohama, and Yokosuka.

Friday morning, the four missionaries meet with Hiroshi and Akemi. They take the church van and return to the Mount Fuji-Lake Kawaguchi church plant. There Isaiah and Priscilla come and present themselves to James, Deborah carrying Timothy Jesus in her arms, followed by Mark, and Phoebe carrying Micah John in her arms. Their disciples come out as well to greet them: Daddy Ken, Mama Aki, and their children, as well as Daddy Akio, Mama Ami, and their children.

Deborah and Phoebe look upon Priscilla and see her glowing. She announces to them gleefully that she is already a month pregnant. They are all joyous and smiling for her; and they celebrate with her praising and honoring the Lord.

James is then moved in Holy Spirit to call forward Hiroshi and Akemi before him. He asks Hiroshi, "Has the Lord called you to be a pastor?" Hiroshi gladly replies, "Yes, let it be

so!" James then asks, "Do you agree to be the wife of Hiroshi?" She gladly replies, "Yes!" Then James looks to Hiroshi and asks, "Do you agree to be the husband of Akemi?" He enthusiastically replies, "Yes!" James then pronounces, "So, as Jesus said, 'Let your 'Yes' be 'Yes' and your 'No' be 'No.' Whatever is more than these is of the devil'!" James then adds, "In the name of our Lord and Savior Jesus Christ, I pronounce these two as one flesh, man and wife! And now I transition leadership of the Mount Fuji-Lake Kawaguchi church from Brother Isaiah and Sister Priscilla to Brother Hiroshi and Sister Akemi!"

Hiroshi and Akemi present themselves to their discipleship families. Hiroshi adopts his Christian name as "Elisha" and Akemi adopts her Christian name as "Hadassah." They stay on with them for the whole day and share a meal of a kettle-full of boiled rice and a crock of broiled fish with them. Later on that evening, they say their goodbyes and give their hugs to their brothers and sisters.

The four missionaries along with Isaiah and Priscilla leave the lakeshore. They go in the

church van to the homes of Jude and Dinah in Yokosuka. There Isaiah and Priscilla stay in the home of Dinah while the others stay in the home of Jude until the next day.

James then calls Dinah along with Isaiah and Priscilla to the home of Jude. There James is led by the Spirit to marry Jude and Dinah together as a newlywed pastoral couple. As with the others who were married off before, they also let their 'yes' is 'yes' to one another and before the Lord. Isaiah and Jude are commissioned by James as pastor and deacon respectively, as well as their wives, Priscilla and Dinah, to be ministers of the new church plant in Yokosuka. He blesses them to be fruitful and multiply with lots of children. He also exhorts them to continue following the example of soul winning, discipling, and baptizing of proselytes.

The missionaries share a meal and sojourn two nights and a day in the home of Jude and Dinah. While there, James calls on Andrew, Luke, Tabitha, and Rebecca to meet with them in the home of Andrew in Yokohama the next day.

In the morning of the following day, the missionaries go to the home of Andrew where their brother and sisters are there waiting for them. They serve them breakfast and fellowship with one another. There James is led by the Spirit to marry Luke and Tabitha; Andrew and Rebecca together as newlywed pastoral couples. They as well let their 'yes' is 'yes' to one another and before the Lord. Luke and Andrew are commissioned by James as pastor and deacon respectively, as well as their wives, Tabitha and Rebecca, to be ministers of the new church plant in Yokohama. He blesses them to be fruitful and multiply with lots of children. He also exhorts them to continue following the example of soul winning, discipling, and baptizing of proselytes.

After a few days of staying on in the home of Andrew and Rebecca, the missionaries go to the church in Tokyo. There they sojourn in a parsonage built for them adjacent to the sanctuary. They stay on for a few weeks longer as their baby sons reach their first year birthdays. Thereafter, they stay on for an additional **40** days, sitting under the teaching and preaching of Pastor Stephen and fellowshiping with his

congregation of orphans and disciples. They go out soul winning among the neighborhoods in and around Tokyo. They also take in the beach and tourist sites in and around Tokyo Bay.

The Sunday before the missionary families are to leave for Taipei, they call together all of their pastoral couples to meet with them for a Sunday service in Tokyo. They arrange for those far and wide to come via church van or regional flight to the mother church. They all arrive in the sanctuary Saturday evening for a fellowship meal. During the fellowship, all the pastoral wives discover a great surprise and blessing among themselves. All are glowing early with child, including Deborah and Phoebe, and Priscilla being along the longest at three months so far. They rejoice and praise the Lord all the more!

Sunday morning, they all gather in to the sanctuary and take their seats on their seat cushions. James goes up before them to the pulpit and addresses them with his last sermon.

"We praise the Lord for you all who are a part of our church planting outreach into all of

Japan! We strive together to continue to win souls to Christ, witness to our fellow men about Jesus Christ and Him crucified, to evangelize our neighbors with the Gospel of Jesus Christ, and to disciple and baptize proselytes in to our local bodies. So as to build the local churches up and then send evangelists out to replicate more and more local churches throughout all of Japan until all are saved in Christ Jesus in Japan!"

They praise the Lord and "Amen" James as he continues, "As you send out your evangelists to plant and maintain local churches of proselytes and disciples. Be sure to preach on what it means to be saved in Christ to win souls, from John **3:36**, 'He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him.' Be sure that it is as a child that salvation in Christ is understood among your countrymen as simply confessing and believing on Jesus Christ for salvation. Also, keep in touch with one another among your local bodies, sending out your pastors to visit and preach in your fellow local churches to exhort and edify one another in the Body of Christ."

They again praise the Lord and "Amen"

James as he continues, "This is what we leave with you all, 'The Great Day of the Lord' from the concluding chapter of the Book of Malachi, 'For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts. Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.' When the day of the Lord arrives at the trumpet sound of the

Jubilee, the wrath of God will be poured out on all the reprobates left in the world! However, we who are sealed unto the day of redemption will be raised to see Son of righteousness coming in the clouds with the healing in His wings. We will rejoice and be glad in His presence! We will also return with Jesus Christ to strike the wicked in the nations, as the fierce wine press of God's wrath. We will tread down the wicked that are smote and they will be ashes under the soles of our feet! Remember to keep the commandments of Christ, to love God with all our being and love our neighbors as we are to love one another! How do we love? We go and preach the Gospel to everyone, proselytize them, disciple them, and baptize them in the name of the Father, the Son, and the Holy Spirit. Moreover, just as the spirit of Elijah was upon John the Baptist to prophesy repentance among the people of his day, so the spirits of Moses and Elijah will be upon the Two Witnesses in Revelation to prophesy repentance among the reprobates at the end of the age. Amen!"

They praise and rejoice in the Lord all the day long, and fellowship with one another

well into the evening. They celebrate and feast with their missionary families before bidding them farewell on their missionary journey to Taiwan.

In the morning of the next day, James, Mark, Deborah, and Phoebe along with their baby sons are taken by Elisha and Hadassah in a taxi to the airport. There in the lobby with tears and resignation in their faces, they embrace and exchange hugs with one another. James looks to his two young disciples and tenderly says, "Look after our Lord's sheep and feed His lambs." They greatly understand.

They look after them, as they go through security and immigration. They proceed out beyond to the boarding area for their flight. Elisha and Hadassah remain until they see them off into flight. After a while, they look out from the terminal and see their flight to Taipei take-off in to the afternoon sky. They go to establish a church plant and raise their growing families.

Afterword

Meanwhile, Samuel and Joanna will go with their team into the Central Asian country of Kazakhstan and beyond into all of Turkestan. Peter and Ruth along with Philip and Esther, and their team will go through the Himalayas into Bhutan, into India and throughout all of South Asia. Moreover, Paul and Grace will go with their team deep into Burma and then throughout all of Southeast Asia.

They will go in the power and ministry of Holy Spirit, sharing the Gospel of Jesus Christ and Him crucified, as well as doing the work of evangelists among the people groups where they are going. They will encounter challenging hardships, brutal persecutions, but will also experience great victories in soul winning, and planting churches among those who are converted to Christ.

In future narratives, their stories will be told of their experiences in doing the Great Commission in their respective fields of calling. Be on the lookout for their accounts in upcoming books from this series.

Epilogue

Praying power to faith! Jesus exhorts us to have faith as big as a mustard seed to move mountains. Mountains to Jesus are metaphorical for nations! We can pray with just such a faith to be able to move nations. To what end? In the case of Japan, to move the island nation to become a springboard for missionaries to relaunch the great commission into all of Asia!

How can we mobilize our brothers and sisters in Japan to go forth in the power and ministry of Holy Spirit into the West of Asia all the way back to Jerusalem? Moreover, what can we do to accomplish this great endeavor, this grand enterprise? But, we need to win souls to Christ, make disciples of our neighbors, love them, train them, and prepare them to go out as tentmakers into the restricted and hostile nations of the persecuted world. So, we also need to pray and do according to how Holy Spirit leads us.

In preparing our missionaries for spiritual wars and victories, we need to love them with the truth of God's Word, that upon being justified in

Christ, they are baptized in the names of the Trinity, and then instructed on how to fast and pray unto the Lord for preparation in their divine calling. Let us teach them on what to pray for and excel in the fruits of the Spirit! We must excel in the fruits of the Spirit for we will be known to one another by our fruits.

The world will know we belong to Christ by the love that we have for one another. So, we must excel in love, joy, peace, patience, kindness, goodness, faithfulness, humility, and self-control. Before we may prove ourselves worthy to be awarded a gift or gifts of Holy Spirit, we must first excel in these fruits!